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FATHER JACQUINOT AND THE CHURCH IN CHINA

On the eighth of March, 1938, Father Jacquinot, S.J., arrived in Hongkong to organize among wealthy Chinese inhabitants of that city a Relief Committee to aid the Shanghai refugees. On his arrival he found three telegrams awaiting him: one from Dr. Kung, Minister of the Interior; another from Mr. Song, Minister of Aviation and Finance, and the third from the Chief-of-State himself, warmly inviting the Jesuit priest to come to Hankow, the actual Chinese capital. To facilitate this journey, an aeroplane was placed at his disposal. In four hours Father Jacquinot was in Hankow.

He was greeted there with the greatest deference and cordiality by the most important public officials. The government representatives were pleased to observe that his charitable projects were completely non-partisan and politically neutral. This recognition evoked from the responsible leaders of the Chinese government the most sincere expression of gratitude. Although this esteem naturally centered about the person of Father Jacquinot, other clear and persistent allusions rendered direct homage to the Catholic Church for its generous efforts to ameliorate the misery of the whole area without distinction of race, creed, language or social caste.

After having lunched with the Minister of Foreign Affairs, Father Jacquinot dined the next day at the

residence of the Commander-in-chief. In accepting this invitation to confer with the head of the state, Father Jacquinot expressed a desire to be accompanied by the Apostolic Delegate who had been long anxious to enter into cordial relations with the civil authorities. His Excellency, Monsignor Zanin, was welcomed with all attention and courtesy. Madame Chiang, wife of the Generalissimo, requested him to give the blessing at table. His Excellency revealed that he had already ordered all the religious communities of whatever nationality to unite in assisting the refugees of war. These disclosures elicited the deepest expressions of gratitude from the public dignitaries who were present.

Father Jacquinot eloquently pleaded the cause of the unfortunate victims and received immediately a grant of 250,000 dollars for relief with the promise of an additional 100,000 dollars each succeeding month. He requested, as a prudent precaution, that this money be made over, not to him personally, but to the legal corporation of the Relief Committee which he was organizing. The Generalissimo gave to Father Jacquinot a letter of gratitude and introduction, guaranteed by the state seal and accompanied with a portrait of himself, personally autographed.

Father Jacquinot then conferred at great length with the Apostolic Delegate who was much perplexed and affected by the state of affairs. An aeroplane returned him to Hongkong. In less than fifteen days Father Jacquinot collected for the relief work more than 4,500 dollars in voluntary contributions. For his frequent business trips to and from Hongkong, three steamship companies offered to him free passage with first-class accommodations. Father Jacquinot, however, always chooses to travel in a less pretentious style. These personal characteristics astound the natives who find it difficult to understand how an individual who was to be decorated with the Medal of the Legion of Honor at Nantao refused to accept any rec-

ompense for himself, asserting that he was amply rewarded by the true glory of being known as the "Great Friend and Father of the Poor."

One of the most certain good results of the charity of Jesuit missionaries in China for the thousands of impoverished war-victims is the increasing evidence of love and reverence for the Catholic Church as an institution. Both citizens and civic officials are according to the Catholic Church the highest recognition. On April 6, during one of Father Jacquinot's journeys to Hankow, Madame Chiang delivered an address of gratitude in honor of the missionaries, praising their charity and sacrifices during the course of the war. In this speech it was also announced that the Generalissimo had decided to abrogate the laws prohibiting obligatory religious instruction in private schools. In the past, these laws had hindered very effectively the apostolate of Catholic education. Madame Chiang-Kai-shek said in part:

. . .The Generalissimo has asked me to tell you how much he appreciates your devotion to the task of relieving our stricken people. We both feel that words can never express our complete satisfaction with all the missionaries of China, who have remained loyal in every trying circumstance. In every section of the country, whenever their aid was solicited, the missionaries have responded with prodigal generosity. Those who at first were hostile in their criticisms of you have ended by admitting the record of your achievements. In your labors and in the spirit which inspires them you have made everyone realize the essence and the meaning of Christianity. The results of your efforts are so deeply appreciated by the Government and the Chinese people that the Generalissimo has been able without difficulty to abrogate the laws prohibiting compulsory religious education in Catholic schools. This revocation is proof that all recognize the genuine worth and vital contributions that Christianity brings to the spiritual advancement of the Chinese people.*

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* Confer "Benevolenza del Governo Cinese per la Chiesa," *Ai Nostri Amici*, August 1938. (Editor).

CONTEMPORARY REFLECTIONS ON THE CHURCH IN JAPAN

FRANK X. CLARK, S.J.

The secular press and up-to-the-minute radio bulletins have presumably served to keep American Jesuits well informed on the military and political situation in the Far East. News of the Church and of her vicissitudes in the current struggle probably seeps in much more slowly and less completely. But it cannot be doubted that the immense political and national disturbances currently in progress affect the missionary efforts of the Church for better or worse, but always powerfully. It may be of general interest, therefore, to present in these pages a summary picture of the hopes and fears, problems and difficulties of the Church in modern Japan.

The Japanese character, as a singular and distinctly different national temperament, has always baffled and at the same time intrigued the Western mind. An unusual combination of polished courtesy, almost stoical fortitude, utter consecration to the ideals of patriotism, and an extraordinary capacity for attention to minute details, the Japanese character must be sympathetically understood by the Catholic missionary before baptisms begin to take the place of unfortunate blunders.

Too often, perhaps, has the refined gentility of the Japanese been misconstrued as only another manifestation of a self-seeking hypocrisy, common to many Asiatic peoples. It is, however, as a matter of fact, indigenous and genuine. Deriving from a profound respect for the inviolable personality of one's associates, the deference of the Japanese shows itself in a marked reticence and restraint that fear to annoy the ears of others with an unsolicited communication of their own thoughts. This extreme politeness presupposes a substructure of highly cultivated sensibilities and an un-

usual degree of self-mastery. Although such behavior is largely stoical in origin it nevertheless reveals a background of very sensitive feelings, easily elated and easily injured. This controlled exterior is maintained in great part by the assistance of a vigorous nervous energy. If his health fails, a Japanese is less inclined to preserve his usual reticence and reserve.

A deep patriotism and a thrist for military glory lie at the root of the heroism of the best Japanese troops. A soldier who has once been captured by the enemy is proscribed by inexorable custom from ever resuming his associations at home. He either becomes a voluntary exile or commits *harakiri.* The Japanese Army, therefore, apart from its objectives at present, does represent in itself a powerful force, both in the field and at home. The officers compose a sort of caste, wherein a son succeeds his father as his father had succeeded his grandfather. This caste depends for its solid strength upon a wide foundation of practical stoicism. One also notices in this group a certain circumscribed intellectual horizon which excludes the intrusion of any general ideas or universalist sentiments. It may be declared, in fact, that this narrowness of vision, although very observant in its own sphere, characterises the Japanese temperament. The race consequently develops expert analysts who have made progress of recognized worth in the experimental sciences. But few of them are philosophic thinkers.

These traits of Japanese character constitute one of the most pressing problems confronting the Church in Japan. The difficulties and the dangers involved in a false solution to them have been concisely expressed in a Buddhist journal published in Tokyo:

> Catholicism in Japan begins to make progress just so long as it remains a **Japanese** Catholicism. Catholics have themselves admitted that the foreign missionaries are only sowers of the seed of the Gospel, who will withdraw from the fields they have evangelized as soon as their work is completed. The fact

that Japanese Bishops exercise jurisdiction over the dioceses of Nagasaki and Tokyo is not to be explained by a growing national consciousness and race pride. It is rather a natural evolution of the Catholic Church. The day will come when Japanese will evangelize their own compatriots, when not a single foreign missionary will reside on these shores. The Church will then be completely **Japanized.**

Missionaries of long experience meet with similar sentiments and objections from the leaders of the military class. They remark that the Catholic Church seems to live in a continual state of siege with an organization that is primarily designed for defense. Converts constitute a separatist group who lead their lives in spheres divorced from family customs and national usages. They seem to be out of touch with genuine Japanese culture. And because of its aloofness from any wide contacts with Japanese social trends, the Church is ignored, more or less, as an alien and negligible quantity. In sharp contrast with the Protestant sects, whose members hold important posts as leaders of Japanese society and even participate in the highest council of the government, the Catholic Church seems to be comprised of the poor and the workers who, as a class, are least Japanese and most unrepresentative of the national culture. It is frequently said that the Church once knew the refuge of the Catacombs, and has never been able to rid herself of that cautious, careful and unprogressive persecution-complex.

These and other such criticisms of the contemporary Church in Japan contain much that is of solid value together with some viewpoints that are dangerous invitations to unorthodoxy. If it is only natural for the Japanese to demand that the Catholic religion divest itself of all foreign characteristics, imported with the missionaries, it is exceedingly perilous to be asked to strip Catholicism of its supra-national and universal character. An *impasse* is sometimes reached when

Japanese refuse to be attracted by a religious creed that is not completely identified with their national aspirations. Many Catholic dogmas which affirm the absolute sovereignty of God (such as that of Christ-the-King) are suspect, because they seem to conflict with Japanese adulation of the Emperor and all that he signifies. This erroneous impression is sometimes due to somewhat tactless instruction, or to a faulty vocabulary unaware of offensive nuances. It is, however, absolutely certain that the adaptation demanded of the Church in order to conform more closely to national aspirations borders dangerously upon schism and widespread apostasy.

If one were to concentrate exclusively upon the influence of the national ideology, dark days would loom for the future of the Church in Japan. But it is salutary to remember that national ideologies, even when armed by the civil power, have never been able to eradicate the work of God. Such persecutions produce simultaneously martyrs as well as apostates. They have never succeeded in dethroning the true God and substituting in His place the idols of country, race, or technological progress. The Japanese people, furthermore, still possess those extraordinary traits of wisdom and moderation, of obedience and nobility, which induced Saint Francis Xavier to capitulate to their charms and call them his "delight."

As a matter of fact, the average Japanese, when once he has been touched with the love of Jesus Christ, surrenders himself to God with remarkable generosity. Some individual converts, with a truly Pauline tenacity, have brought the Gospel message to thousands of pagans, and have been personally responsible for the conversion of many hundreds of their fellow citizens. Young Catholics who have been able to grasp the call to Catholic Action frequent the public hospitals to mingle the word of truth with their ministrations of charity. Groups of young men and women of aver-

age education and circumstances constitute active study-clubs, meeting regularly every week or month, to read with intelligence and enthusiasm the Epistles of Saint Paul and Commentaries on the Sacred Scriptures. Many daughters of high society have, shortly after their conversion, entered Carmelite convents where they find complete satisfaction for their pious interior desires. These spiritual aspirations have become more widespread since the publication of a Japanese translation of the *Life of Sainte Therese de Lisieux.*

It is perhaps more true of Japan than elsewhere that the spread of the Gospel depends less upon formal preaching than it does upon casual contacts between missionaries and people in professional, cultural or simply human affairs. On all the levels of secular education countless opportunities present themselves for the inoffensive explanation of the Church and her doctrines. Public discussions of social problems frequently terminate in a full presentation of Catholic morality. All charitable institutions are simultaneously temples of the truth, where the mediation of Christ is accepted simultaneously with the ministry of Christians. The blind, who are a very numerous class in Japan, are being supplied with editions of the Bible in Braille.

The most important avenue, however, into the heart of the Japanese is that of their most unusual interest in "hobbies" of an artistic and antiquarian character. Every Japanese, no matter how unlettered, possesses an aesthetic sense of remarkable acuteness. There is scarcely a single home among the aristocratic and bourgeoise classes that does not treasure some *objet d' art,* preserved and valued as a precious heirloom. Certain missionaries—or missionary centers—have long worked upon collections of such museum pieces, and thus enjoy today a natural admiration and respect among the better Japanese. It is gratifying to observe that those who are most open to the reception of Catholicism are the most frequent visitors to these de-

positories of national art. The contacts made on these occasions often dissipate adverse prejudices and offer useful introductions to Catholic doctrine. A great many Japanese, whose settled character prevents their own conversion, have nevertheless allowed their children to be educated in Catholic schools and to receive the Sacraments. Nothing is so calculated to divest the missionary of his foreign character more completely than a genuine absorption in the studies of native art.

Vocations to contemplative orders are happily numerous in Japan. The Trappists maintain several monasteries where the native members number more than a hundred. The Little Carmel in Tokyo is filled with selected and fervent novices. Four of the fifteen nuns are French, the remainder native Japanese. Seven of the Japanese understand conferences in French. The Mother Superior must translate her instructions for the others. Books on the spiritual life are very few in Japanese. There is as yet no translation of the Psalms of the Divine Office. The Holy Ghost visibly supports these impoverished religious, but there is real need of enlarging the field of adequate translations.

The progress of Catholicism in Japan is, therefore, not spectacular, but very solid. The absolute necessity of prudently adapting Western Catholicism to better conform to the character, the civilization and to all that is noble and good in this people is becoming more and more evident day by day. It goes without saying that this adaptation can never become a mutilation of Christianity. The Church can never descend to the level of a purely national cult that selects, at will, only certain portions of the integral Catholic dogma. Buddhism has achieved the status of a national religion by encouraging a policy of syncretism that has completely transmogrified its original essence. No such adulteration of Catholicism is possible. But just as Western Catholicism mirrors Western Civilization and reflects the occidental cultures in which it has been immersed,

so too must the Church in Japan build up her own progress. The problems of adaptation will be more easily solved when the life of the Church is less bothered with unrest provoked from without. The subtle persecutions which have persisted into the present prevent Catholics from assuming any importance in public life and create animosity for their persons. Although it is true that such difficulties often strengthen the faith of the superlatively heroic, they both compromise and destroy the growing belief of the less spiritual mass converts. The Church in Japan needs at present a prolonged peace in order to consolidate its progress.*

* The details have been excerpted from the letters of Father Valensin, S. J.

A. M. D. G.

THE CROWN HEIGHTS SCHOOL OF CATHOLIC WORKMEN

WILLIAM J. SMITH, S.J.

So many inquiries have come to us, both from Jesuit and non-Jesuit sources, concerning the Crown Heights School of Catholic Workmen that we feel it will be of benefit to many to give an account of our experiences. As a matter of record, it is but fair to state that the Brooklyn School was the first effort of its kind devoted entirely to the interests of organized labor. The Fordham School for Workers was begun publicly a few weeks previous to the opening of the Brooklyn School, but it was not a Jesuit School in the strict sense. Under the auspices of Fordham and using the Woolworth Building for their meetings, a group of young Catholic 'Liberals' has been carrying on its activities. The Crown Heights School is directly controlled and conducted by Ours.

The following account is a recapitulation of a report given in a panel discussion during the Convention of Province Philosophy Teachers at Fordham, under the supervision of Rev. Edward S. Pouthier, S.J., Wednesday morning, August 31st.

The ultimate aim of the Crown Heights School is to meet in a positive as well as a negative way the growing dangers that threaten society. The proximate aim is contained in the announced purpose of the School, namely: "to give the labor official and the rank and file an opportunity to harmonize their labor practices with their Christian principles." We confined our efforts to the labor unions for the evident reason that the Communists expect to use the compact organizations of the labor unions as the spearhead of their attack. Propaganda imposed upon the general public and among students will have a chance to wear off when the victims come face to face with contrary

conditions of life. Among the working men, however, when they see the Communists gaining shorter hours for them, increasing wages, organizing the unemployed into political pressure groups, bringing unwilling employers to terms by violent tactics, the immediate gains that are made obscure the ulterior motive of the Communists and the effect will have longer memory for them.

The name, "Crown Heights School of Catholic Workmen," was chosen deliberately, with the thought of attracting Catholics and non-Catholics. It immediately creates the impression of independence on which the School is built. The Labor School is distinct both from Brooklyn Prep School and St. Ignatius Parish. This arrangement is necessary for a more efficient running of the School and for a very practical reason. If labor difficulties should develop in either the school or the parish, and labor difficulties can come any place today, we will be free to assert our independence from the trouble.

In planning the School five points had to be considered—Faculty, subject-matter, student body, organization and publicity. We realized that a faculty of a particular type had to be found to conduct classes for this particular group of people. The abstract principles of philosophy and theology had to be brought down to the man-in-the-street. The teacher would have to be a man who would know his subject thoroughly, be able to present it with unusual clearness and attractiveness, and at the same time be competent enough to "take" any heckling that might come, as well as give instruction. The American workman today, for the most part, is not an educated man, but he is well informed, from reading, radio and discussion, and is demanding concrete, definite answers to his questions and practical solutions for his problems.

Fortunately for us we found just what we were looking for in the *Catholic Evidence Guild* of New York

City. Rev. Francis LeBuffe S.J., for about ten years, has been taking a group of young Catholic lawyers and business men through a course in Philosophy and Theology. They have been out on the street corners in open discussion with the people. It has been said, and truly I believe, that these men, at least in their own particular subject, have a better grasp on Theology than the ordinary priest. Four members of this Guild formed the nucleus about which the faculty was grouped. The men were: Messrs. O'Brien Atkinson, Justin McAghon, James Hayes and John McAniffe. The other six men, though not so thoroughly trained, were selected with the same careful regard for soundness of doctrine and ability to teach. Rev. Gerald C. Treacy, Rector of Brooklyn Prep School and Rev. William J. Smith S.J. were the only Jesuit instructors. It is our opinion that a lay faculty can handle the situation with greater effect than a religious faculty. It gives the student an opportunity to express his opinions with greater freedom and does not make him feel that "he is talking back to a Roman collar." On religious or moral topics, of course, the Jesuit teacher is to be preferred. Caution must be taken in selecting competent laymen. A man may be a splendid teacher, but his views on current topics of controversy must be learned, if the traditional reputation of our schools is to be kept.

The subject matter for the courses and the arrangement of schedules presented difficulties. We had to chose subjects that would appeal to the men and at the same time serve the purpose of indoctrinating them in sound Catholic truth. We had to look to the future so that they might continue to come to the school year after year. We had no college faculty upon which we could draw for treatment of special philosophical topics. The difficulty, that some might come and take advantage of the non-religious subjects, passing by the courses in Christian principles, had to be met. The

fact that the men were unprepared to make a prudent choice of subjects, because of lack of experience in formal education, had also to be considered.

We hit upon the plan to draw up a schedule that included one Labor topic and one subject dealing with Christian principles. The last period would be devoted to public speaking and parliamentary procedure. Classes ran from 8 to 10:30 p.m. There were two classes on the Encyclicals of Leo XIII and Pius XI, two on the rights, duty and dignity of the workman. (Mgr. Hass' book, "Man and Society," was taken as a guiding text for these courses). Another was on Labor relations, one on Communism, one on Labor Thought in History, Apologetics, the History of Trade Unionism, Fundamentals of Christianity, Public Speaking and Parliamentary procedure. The total enrollment was 250; the average attendance for the twelve weeks about 150. A special class for the officials of labor unions, who numbered about forty, was designated and the rank and file were grouped according to unions of similar nature, as far as it was possible. The subjects and the teachers were assigned to the various groups. At the end of six weeks the teachers rotated. This arrangement gave the men the opportunity to become acquainted with four teachers and four separate subjects. This year an effort will be made to allow them to express their preference on the subjects in which they are interested. Among the subjects considered for future development are: Citizenship, its privileges and obligations, Labor legislation, Labor Ethics, Minor Logic, Correct Speech, the Use of Argument and the methods of detecting and answering specious claims and sophisms. A Public Forum was held each month on a topic of interest to the workmen. Evidence that we had come close to meeting the needs and wishes of the group was given when a questionnaire was distributed after the sixth week. Of 130 replies, all (with

the exception of two) were satisfied beyond their expectations.

In directing our attention to a particular class of people we necessarily limited the number of our student-body. It will be so in the future. There seems to be no benefit in appealing for large numbers, merely for numbers' sake. A dozen of the right kind of men will have much more effect and influence in a union than a hundred of the non-active type. Over a hundred different unions were represented. This fact shows a weakness as well as an advantage. It means that our work reached out to a hundred or more unions; but it also means that in some of them we had but one or two members represented. Our objective is to get a substantial, even though small, group in each union whose influence will be felt in the whole organization. A dozen Communists, strategically placed, often dominate a union meeting. We expect to meet them at their own game. In presenting the matter in the classroom a balance had to be struck between a period of lecturing and the turning of the hour into a debating class. A compromise was made; the teacher would talk for thirty minutes, with the students having the privilege of interrupting with a question. The last fifteen minutes could be devoted to discussion. The Public Forum each month supplied the extra outlet for those who wished to air their views more extensively.

In organizing the experiment a policy had to be adopted. The first point decided upon was to confine the school to men and women who carried a union card. Members of A.F.L., C. I. O., Independent or Company unions would be acceptable. The reason for excluding non-union workers at the present time is clear. The unions already were an organized group from which we could draw our student-body. The union worker and the non-union worker are not on too friendly terms.

The School would be a **free** school. No tuition or registration fee of any kind would be asked. Like it

or not, many men and women among the laboring classes have a prejudice against the Church's participation in the field of economics, and they view with suspicion even the sincere efforts that are made to aid them. They look upon the hierarchy as pro-Capital and unfortunate instances of individual experiences, in which unworthy labor leaders or seemingly unjust employers have the favor and friendship of the clergy, have not helped to dispel the notion from their minds. Much that has been done in recent years has been useful in breaking down this false impression. To avoid even the semblance of the school being a money-making scheme, a policy of "absolutely free" was adopted. An added reason is the fact that they can go to almost any Communist center and receive similar instruction, without charge, along Communistic lines. Some of the labor leaders attending the courses informed us that they had attended the *Rand Socialist School* twenty years ago. Such information confirms the thought that we are just a little late in recognizing and meeting the problems of the American workman in this country.

The approbation of His Excellency, Most Rev. Thomas E. Malloy, Bishop of Brooklyn, was the first step taken in the organization process. He gave the movement a hearty endorsement, recommended it to the priests of his diocese as a motive and model for their own activity and sent a long letter of commendation, which was published in full in the *Brooklyn Tablet.*

Mr. George Meany, President of the New York State Federation of Labor, was next interviewed. Through him the names of the Catholic labor leaders of Brooklyn, who might be relied upon, were obtained. The *Brooklyn Eagle* and the *Brooklyn Tablet* gave the first announcement plenty of space and the other New York papers immediately phoned and asked for interviews. On Tuesday evening, January 4th, the first meeting was held and two hundred and fifty registered students assembled in the auditorium of Brooklyn Prep School.

The entire student body was composed of men, with the exception of about a dozen women. Six or seven were non-Catholics. As the year went on, about half a dozen Communists were singled out though they gave no trouble nor caused any annoyance.

At the first session which consisted of a pep rally Father Rector welcomed the men in a brief address. Speeches were delivered by prominent A.F.L. and C.I.O. labor leaders. (That any friction between the two groups might be avoided, the Director of the School took the trouble to write the C.I.O. speech himself). A member of the Faculty spoke and Mr. John D. Moore, a very worthy Catholic layman, member of the New York Labor Board, gave a talk on Christ the Workman, which received comment in many diocesan papers and drew the attention of Osservatore Romano. The aim and objective of the school and various details were explained in the intervals between the various speeches. The following week class-room work was begun.

This is a brief review of our effort to regain the confidence of the working men and to bring to them the message of the Church in their regard. Of greater importance, but with less display, was the beginning we have made in reaching the industrialists. Through the generous cooperation of Mr. Thomas E. Murray, receiver for the I.R.T. subway company, forty of the most influential Catholic industrialists of New York City were brought together at the Crescent Club of Brooklyn for a series of talks on the Encyclicals. Rev. Gerald C. Treacy S.J. conducted the course. Preparations are now being made to induce these men to meet regularly for round-table talks during the coming year. A separate series of lectures during the month of May was begun for professional people and the smaller employers. These talks will be continued this year on a little larger scale.

As the ultimate aim of all our activity is a reform of Christian life, means are to be taken to weave spiritual

exercises of various kinds into our endeavors. To suggest spiritual exercises abruptly and formally would be a mistake. The groups must be gradually drawn toward this end. With this in mind, a Social Justice service is being planned. A booklet of prayers will be prepared. In the booklet will be included prayers for employers, employees, unemployed, industrial peace, for atheists, for a greater spread of Social Justice. If circumstances permit, a fifteen minute service will be conducted before the classes open on Tuesday evening. This will be a splendid approach for a retreat at the end of the year and eventually, perhaps, some kind of spiritual exercises in which both employer and employee may meet.

A conclusion that we have drawn from our year of contact with these men may be of interest. We feel that the possibilities of influencing the rank and file of the labor unions are good, if we can keep them coming with some kind of regularity. The school will act as a unifying center for their own union activities and it will offer them a fine opportunity for exchanging ideas, while at the same time the instructions will ground them in sound principle.

The present day labor leader presents a harder proposition. They are older men, set in their opinions, with a great many demands being made on their time. They are entrenched in their positions and many of them realize that our courses are a challenge to the means and methods by which they have reached their posts and by which they hold them. Such as these will not even consider any new ideas on the subject. For the others, men of good will, but victims of a system and brought up in the old school of the "survival of the fittest," the Director, by personal contact, may have a certain amount of influence. On the whole, however, younger men must be trained to displace, sooner or later, the old-time leader. This cannot be done by a hit and miss system of education. If we are to meet the

problem we must include some place in our educational program a full-time schedule to prepare men to enter the field of union labor. In the light of the fact that, unless this problem is met, it may well be that the future will sweep from us our hard earned gains in other branches of education, this absolute need should be recognized. If it is not contrary to our traditions to conduct schools of Business Administration, Social Service and the like, why should we hesitate to enter this all important field? Among the subjects that might be included would be: Labor Ethics, Labor Relations, Economics, Minor Logic, Rhetoric with a view to meeting the fallacious use of argument that is so prevalent today in the Communist press and on the platform, Parliamentary Procedure, Labor Legislation and kindred topics. Such a course might be a handy answer for the Dean who gets a headache trying to answer the question: "What shall we do with our inferior college students?" It is common knowledge that these lads who may do good service in athletics have a glorious struggle with the schedule of more formal subjects. A course in Labor Leadership would fit into their everyday experiences, keep them in touch with current events, and be of service to them after graduation. They all work during the summer. Why couldn't they join a definite union, have some student fund keep up their dues during the school year, and at the end of their course move right into the field of labor? The reputation, earned on the football field or basketball court, would make them well known and well received by the laboring men. Perhaps it is too much to expect that every college athlete could be so trained, but if we could produce even one or two a year, we would contribute something to the labor movement that is sorely needed and which we have neglected to provide. Notre Dame University has a good number of courses concerning labor for those who look forward to work on Labor Boards, Government jobs, etc.

The University of Wisconsin, subsidized by State and Federal money has an extensive Workers' program. In the past year was spent the significant sum of $29,000 on the Workers School. The professors, if not "red," are a glowing "pink."

The time has come for us to meet the challenge of radicalism in a more formidable way than has yet been attempted.

A.M.D.G.

SOME LESSONS LEARNED FROM ANTI-COMMUNIST ACTIVITY

JOSEPH T. CLARK, S.J.

The steady sweep of current history towards a decisive confrontation of Christian civilization and cosmopolitan Communism suggests the inference that the Society is called upon to duplicate in the present the heroic campaigns which she so successfully waged in the Counter-Reformation. The threat is the same: the complete dissolution of Catholicism, its civilization and its culture. In the spirit of His Holiness, Pope Pius XI, whose analysis of the dangers and plan of campaign have been clearly expressed in his Encyclical *On Atheistic Communism,* His Paternity founded in the American Assistancy the interprovincial *Committee on Establishment of the Christian Social Order.* The anti-Communist work of this Committee grows apace and its influence becomes more penetrating with each issue of the *Informationes et Notitiae.*

It should not, however, be imagined that all of the Society's effective opposition to Communism has been exclusively reserved to this specially appointed group. In season and out, day by day, opportunities for effective combat are offered to all of Ours in whatever capacity. In the numbers of people in Universities and Schools, in Clubs and Societies, over whom we exercise a considerable amount of directive influence and control, lies one of the most potent weapons against Red propaganda and Red power. These groups have frequently and in various ways been put to good account in different sections of the country. Not, however, with equal success.

It may not, therefore, be amiss to make public here some lessons learned from a continual contact with Communist methods and tactics throughout a period of two years. All of the incidents to be described are

factually historical. They refer, moreover, either by personal experience or first-hand information, to a geographical area expansive enough to warrant the induction that these "tricks" are stock-in-trade of the Communists. Continual repetition of the same manoeuvres furthermore guarantees the suspicion that they reflect some integrated system of official indoctrination "along the party line." It is to be expected, therefore, that the tactics herein described will recur again and again whenever our opposition becomes visible and articulate.

In the interests of clarity these lessons learned from anti-Communist activity are presented under two main categories: first, the "mass-front," whereon Communists as a group are confronted by a Catholic organization; secondly, the "personal-front," whereon an individual is hounded by a communistic clique, or whereon mass Communism is combated by a single opponent. Each section will contain several cognate details.

On the mass-front the Communists frequent meeting halls, such as Madison Square Garden in New York, or public parks and squares, such as Union Square in the same city. These mass demonstrations, conducted with all the theatrical display and fanfare of a parade, stimulate the untutored imagination and provide reams of readable copy for the secular press. Group opposition, in the form of a peaceful picket, counter-demonstration and distribution of Catholic propaganda, is easily organized and can be very effective when handled with prudence and courage. In the suppression of such a counter-demonstration under Catholic auspices, the Communists employ a very devastating device, calculated to so offend the decency of Catholic gentlemen (or gentlewomen) as to succeed in discouraging their hardihood to continue.

As the opposition picket, composed of Catholic young men, registers its peaceful protest by marching with appropriate placards in or near the place of Red as-

sembly, attempts are usually made to distribute Catholic pamphlets, leaflets or specially printed throw-aways. As a member of the picket line proffers a leaflet to a communist passer-by with outstretched arm, the Marxist will regularly take undue advantage of his proximity and spit upon his hand. The effect of this attack upon the average Catholic Actionist, who is too shrewd to fall into the trap of inaugurating the actionable folly of fisticuffs, is ordinarily paralyzing. Many have withdrawn from such picket lines to cleanse their hand, and could not find the spirit to return for another dose. And when some did, it was only with a diminished enthusiasm and flat hypercaution.

But there is one very effective retaliation that completely turns the tables and gives to the members of the picket line that glorious abandon so characteristic of initiation ceremonies for freshmen at college. If mud is to be thrown, there should be plenty for both sides. In such a situation as has been described one energetic and nimble-witted picketer has set the example for all time by a quick counter-irritant. Noticing the spittle upon the back of his hand, he immediately said: "Pardon me, Sir, but you just dropped this," thereupon rubbing the ugly deposit with genuine vigor upon that portion of the adversary's attire that was nearest. The effect is always, likewise, paralyzing. After a session of this character, wherein a brutal insult is countered by a gentlemanly rejoinder, the attack ceases all along the line.

Ours have frequently arranged large Catholic demonstrations in public or academic halls to expose openly communist propaganda, or to present in a forum the authentic Catholic doctrine on the pressing problems of social amelioration. Such programs are very important for the proper explanation of the Catholic position. They are so important, in fact, that the Communists display what seems to be a coordinated plan to "sabotage" and wreck them. Realizing the relative impotence

of the contemporary Catholic press among the masses, they strive to prevent the public from hearing the other side presented on an open platform. Some tactics which they employ to effect this purpose may be listed under four headings: the fake news-reporters; the trained and systematic hecklers; the slanderous imputation of "un-American Fascism," and the follow-up attack of paralyzing correspondence.

As soon as the organizing committee for such a Catholic mass-meeting duly informs the local police of its intentions, it is certain that the Communists will become aware of the project and make every endeavor to acquaint themselves privily with the plans. These bits of advance information are picked up by affiliated newspaper reporters who frequent the police stations on routine assignments. Some are regular party members, others (who are not themselves Communists) do not scruple to increase their weekly wage by whatever odd pennies may be gained from selling the information to a communist organ. It is always advisable, therefore, to communicate with the constabulary on a private wire, and to be most sparing of unnecessary details in the composition of whatever correspondence may be required for the police files.

As the date of the affair approaches and plans become so definite as to make welcome a percentage of appropriate publicity, contacts will be offered or requested by the public press. All *bona-fide* news-reporters are provided with credentials proper to their office which prove them to be responsible representatives of some organ of public information. Directors should check on these credentials before they trust too naively the public spirit and inviolable confidence of a reporter who may be, and not infrequently is, a camouflaged Communist. On more than one occasion, visibly inflated with the importance their leadership assumes, laymen associated with Ours in responsibility for such

meetings have betrayed information which the Communists later turned to terrible advantage.

One example will suffice to illustrate the point. In 1937 a large public meeting was planned to assist the victims of the War in Spain. The active committee on arrangements was composed of several energetic but impecunious enthusiasts for the Nationalist Cause. In order to finance their project, funds were solicited and secured in generous sums from several wealthy and influential Catholics in the business world. In a conference with an uncertified reporter the gentlemen responsible for the affair were seduced by the ingratiating intimacy of the news-gatherer into revealing the names of the financial backers of their project. Within two weeks, serious labor troubles broke out in the factories of these "financial god-fathers" and effectively crippled productive operations there. The disturbances were brought to a conditional conclusion only when the owners promised to withdraw their assistance to Nationalist Spain, and to remain absolutely inarticulate in the future. Upon later investigation it was discovered that the correspondent was not affiliated with and had never been so commissioned by the newspaper that he had fraudulently claimed to represent.

On the night of a mass-meeting in a public auditorium or academic hall connected with one of our Colleges, it is certain that a group of systematic hecklers from a communist "cell" will be among the general audience. Apprised beforehand of the topic proposed for discussion, they will come carefully and expertly prepared to exploit the weakest link in the chain of Catholic logic. It often happens that this weakest link is dialectically firm, but vulnerable on an emotional and sentimental basis. The cold, calm light of reason accepts the certain conclusion of the Scholastic thesis: *De Iusta Causa Belli.* But public proponents of that doctrine can be superficially embarrassed by a planned and concatenated series of maudlin objections, running

red with infants' blood and echoing plangently a mother's screams.

More than one such Catholic demonstration has been effectively "sabotaged" by a well-placed net of communist hecklers. Their objective is to tether the whole evening's discussion on the slenderest thread in the Catholic position. Opposing their difficulties in an ordered series, they can close an "open forum" into the constricted area of one disputed point, of one unimportant and inconsequential subject. It is suicidal to so love "freedom of discussion" as to allow communist hecklers the opportunity to shackle the evening with their most persuasive objection. A satisfactory defense against this sort of deliberate opposition is to resort to the announced policy of *written questions*, solicited from the audience on previously prepared blanks and answered from the platform, *after and only after* the full and complete Catholic position has been adequately propounded. Thus frustrated in their designs, the communist hecklers will courageously resort to loud interruptions of the evening's program. But the general temper of the audience, when properly informed on the policy of written questions, will ordinarily shame them into an innocuous silence.

In the peculiar logic of the Red mentality, everything that is Catholic is anti-Communist, and everything anti-Communist is *eo ipso* horribly and unpatriotically "fascist." The emotional stigma of this word and the ultimate persecution for which it is responsible, when successfully imputed to an innocent Catholic person or group, are not generally realized as they should be. Playing upon the suppressed (but real) anti-Catholic bias ingrained in the secular American conscience, and exploiting the unproved assumption that Catholicism and Americanism are essentially incompatible, the communist press-agent and radio- commentator will characterize as "unpatriotically fascist" every Catholic organization or activity which are not

visibly, externally, superfluously and ponderously weighted down with tons of patriotism. Not being conscious of any conflict between their allegiance to God and their affection for national ideals, American Catholic groups frequently take their patriotism for granted, without going to the extremes of flamboyantly flaunting their sentiments in public gaze. But visible and exterior evidence must be given if these organizations are not to be caught without tangible proof of their genuine Americanism. It is most important, therefore, that every anti-Communist activity undertaken by Ours should be patently and indisputably *pro-American.* In this regard there cannot be too much overemphasis on that motive in our endeavors. The charge of "fascist" is currently so detrimental, when effectively lodged, that exaggeration in this matter is almost impossible. Ours should, however, derive their Americanism directly from the Constitution and from authentic historico-judicial tradition, not from the mad jingoism of "crack-pot" groups on the lunatic-fringe.

Ordinarily, in the best traditions of the Society's *modus agendi,* Ours restrict their efforts to directing into the proper channels the immense reservoirs of lay energies and enthusiasms. In this capacity certain tricks of the Communists may come to our indirect attention and may be indirectly counterchecked. If public opposition to Communism has been at all effective, the responsible lay organizers, usually a distinguished few, will immediately become the target for a postal bombardment by outraged correspondents, deftly calculated to so enmesh them in a net of epistolary apologetics as to frustrate further effort in the noble cause. Every "liberal" within a geographical or cultural radius of a hundred miles will summon his stenographer, record his indignation at the "un-American color of the Catholic position," and demand a retraction in the return mail.

Constitutionally gentlemen, the impugned lay Catholics will generally attempt to reply to each objector in as courteous and diplomatic a fashion as is possible. Such a procedure will consume all of the time that might otherwise have been devoted to further exploits in the field of Catholic Action. Experience has proven that no such letters will change the opinion of the incensed correspondents. Letter follows letter in a useless and endless series. When this situation is allowed to develop, many otherwise active laymen withdraw from the ranks. They are to be believed when they complain to Ours that they have not the time to do their part in the way that seems to be necessary.

But it is not necessary to explain the Catholic position over and over in fruitless letters to people whose only purpose is to keep Catholic energies in dead areas. One solution to this perplexity that has not only been successful but also deliciously amusing is the following. Under the more capable direction of one of Ours, the layman should prepare in as complete and ample a form as possible a definite declaration and reasoned proof of his position. This document, equipped with a substantial Catholic bibliography on the subject, should then be forwarded to the most important personage among the objectors-by-mail. At the same time a form letter, brief but to the point, should be sent to all of the others, explaining that Mr. John Doe is in possession of a complete statement on the points in question, and suggesting that reference be made to him for further information. Satisfactorily courteous, such a procedure sometimes produces humorous results. Generally, the recipient of the document is himself subsequently swamped with interrogations by mail, and may solve his embarrassment (as two actually have done) by mimeographing the document and sending it at his own expense to all of the importunate inquirers. When a pink liberal distributes Catholic propaganda to other liberals at his own expense, it may be

presumed that the Jesuit-directed layman has engineered a significant *contre-temps*.

The battle on the personal-front is of two kinds: either an individual is dogged by persistent communist pressure-groups, or he himself ventures into personal combat—like the champions of Homer—for the Catholic minority to which he belongs. Ours are frequently associated with such persons and the lessons learned in this field may be of some worth. The individual victim of the communist attack will be confronted by two tactics: the accumulation of names of public figures ranged against him; and what may be called the "telegram-brigades."

Whenever an influential Catholic person becomes too ostensibly Catholic for communistic tastes, he will be sharply reminded that he is sadly out of touch with the liberal thought of his peers, by protests from organizations whose letterheads display a roster of the contemporary great. Aided by an instinct for personal security, this lay leader of Catholic Action is generally frightened enough to soft-pedal his sentiments and to back away from any decisive crises in immediate conflict. If the letterheads really carry all the weight of influence that *prima facie* appears to be the case, his consequent caution is easily excusable. But Ours should make sure that the gentleman's well-being is at stake before they approve of his retirement from conspicuous action.

For these lists of names frequently disintegrate under careful inspection. Ordinarily solicited by communistic agents under the guise of some noble crusade, and perfunctorily granted without analytical reflection by their owners, these names of contemporary leaders in the life of the nation are just a bold bluff—and no more. One of the most effective ways of creating a legitimate confusion among the members of the threatening organization is to let their letter of protest rest unanswered for a while. In the meantime,

the victim of this pressure should be advised to seriously question by post the authenticity and the propriety of the membership attributed to the prominent people in question, thus putting them on the defensive and asking for an explanation of their reputed association with a "pink," "red," or "scarlet" organization. If it can be shown (as is not infrequently the case), that the said organization is distinctly "illiberal" in character, the gentlemen whose names have been thus secretly abused will either withdraw the same, or at least deny their *ad hoc* approbation. In either case, the lay leader under the direction of Ours will feel free to continue his activities.

The "telegram-brigades", so frequently employed by communist groups to terrify into submission or to wear down by attrition the noble purposes of a responsible public leader, are sometimes genuinely powerful; but at other times they are merely fraudulent displays of a fabricated importance. When 22,000 Communists are pack-jammed into Madison Square Garden and flood the National Capital with a proportionately large number of partisan telegrams, the figures (so vital in a mathematical democracy) cannot be disputed. But the Communists realize that such "telegram-brigades" are so obviously the personal appeal of their radical party that they do not blame the recipients for discrediting their importance. Consequently Red leaders currently favor the tactics whereby numerous groups of telegrams are forwarded from different addresses, connected in the popular imagination with impeccable institutions of pure and scientific liberalism. The educational and social-science foundations of our familiar American philanthropists, whose liberalism remains unquestioned, are usurped as points of origin for communist policies and programs.

The first step in such a manoeuvre is to arrange, by hire or concession, a camouflaged "cell-meeting"

in one of the halls or rooms of such renowned institutions. Particular information is at hand for one such group. Under the noble title of *The Emergency Social-Workers' Relief Committee (for Spanish Democracy)*, fifty active communists secured free of charge a small room in the Russell Sage Foundation in New York City. A prominent local official on a Public Relief project was innocently asked to address the meeting on current problems of social work. It was the prestige of his name that they wanted, and not his speech. For what he had to say was totally irrelevant to conditions in Barcelona. From this insignificant group of fifty emanated to Secretary of State Hull 350 "Lift-the-Embargo" telegrams, costing by previous arrangement with the Postal Telegraph Company no more than fifteen cents for fifteen words, or less. Each telegram carried the influential address of the Russell Sage Foundation, an institution whose reputation in all circles of liberal research makes it a title to conjure with. Reliable estimates on the law of averages have led experts in this matter to affirm that 350 telegrams would be presumed by the addressee to derive from a fervent group of close to 3000. The ruse works well.

But the balloon of bluff can be effectively punctured by the tiny pin-prick of immediate investigation by return telegram. Experiment has proven that the apparent importance of such "telegram-brigades" can be nullified by pointed inquiry from the officials who are responsible for the perpetuation and reputation of these semi-public institutions. On more than one occasion direct answers, disqualifying all assumed connections with the Red groups in question, have been received from the directors of these foundations. Ours can be of inestimable service to harassed Catholic laymen in public life by directing such inquiries into the real status of communist cells which thus usurp the prestige of semi-public institutions.

Two more lessons and this impromptu and provisional text-book will be brought to a close. The first has to do with what have been christened "subway-orators"; the second with a frequent class of "whispering-whippets". The "subway-orators" are that active group of Communists who frequent public conveyances and there, where escape is impossible, deliver their preachments about Communism or their strictures against the Church and all kinds of alleged "fascism." Such imposition upon the privacy of the individual citizen is so unprecedented as to leave the listener dumb-founded. Somehow or other, subways and street-cars—in the American mind—were never designed for itinerant debating-halls. All Catholics have tolerated this abuse simply because there is in a free America no legitimate way of imposing silence upon the offenders.

Attempts have, of course, been made to remedy the situation and to put a stop to such dissemination of propaganda. Physical violence is retroactive. Letters of protest to the officials are equally ineffective. There is simply nothing that can be done about this nuisance in a court of law. America stands constitutionally committed to "freedom of speech." Letters, especially vehement and red-baiting letters, to the public press are dangerous and futile. One such letter follows:

To the Editor of the Times: Sir: The subways of Manhattan which used to be a public utility are fast becoming a public and degraded nuisance: a sort of Rapid Transit Soapbox for Marxian mongrel-mouthers.

I thought that either the subway or civil authorities had an obligation to protect the welfare of commuters. They try hard to do away with the inevitable rumble and rattle of underground travel. Why don't they make an honest effort to "liquidate" the shrill squawks of communist curs, bawling and bellowing their insanities up and down the aisles of the trains? Or does one's fare oblige a person to listen patiently to the red or pink propaganda of Stalin's unwashed lunatics? These

gibbering idiots for a "free and democratic Spain" are fast assuming the proportions of Public Nuisance Number One.

May we hope that the authorities will soon learn to treat these ulcerous putrefactions on the body politic like so many other public plagues, and eliminate them from public places where human beings are privileged to gather? If they don't, if they supinely permit this scum of the Soviet to continue offending the eyes of real patriots, then do not be surprised if our real Americans, nauseated by the apathy of so-called guardians of the public good, eventually take it into their own hands to purge these parasitic Marxian tapeworms!

(Rev.) John Doe

New York, August 28.

No one would question the sincere intentions and rightful indignation of the author of this communication. It is a masterpiece of vilifying rhetoric. But no historian can forget that such castigations emanating from the smug mouths of the French aristocrats were resentfully remembered by the Third Estate, and bloodily revenged when the hour of retribution came, after the sudden capture of the Bastille. The language here is, to say the very least, somewhat intemperate. From the communist point of view, as the testimony of reliable informants demonstrates, the letter constitutes a challenge that could merit for its author one of the first places on the list of those to be eventually "liquidated." The Reds did just that in Spain. Confronted with his own letter, produced as a preserved clipping before a communist tribunal, the author must admit that they shoot him by a church wall with some show of revolutionary justice. Inasmuch as many of Ours are actively engaged in the direction of collegiate or parish "press-clubs" to keep the newspapers aware of the Catholic position, this caution may not be superfluous. Under lien of correction, it is suggested that no letter of such a character should appear, bearing the name of one of Ours, or of one of our school or parish organizations. The good results to be obtained are negligible. The risks

involved are so great as to make such communications exceedingly and unnecessarily dangerous.

But can nothing be done to thwart these "subway-orators"? One method has been found to work satisfactorily and, although it may be thought by some to be somewhat incongruous with our ecclesiastical dignity, the practice may easily be urged upon lay persons of some ability and enthusiasm. Repeated experience has disclosed that the run-of-the-mill subway orator is not as intelligent as Comrade Foster nor as glib as Earl Browder. No serious organization can squander its geniuses on subway expeditions. The communists who are really dangerous adversaries are employed in the central secretariates or writing copy for *The Daily Worker*. The subway-orators are an inferior and unformidable class. Any of our alumni, if adequately informed on current topics, can match wits with them and emerge in public triumph.

Systematic observation (on different days and on different routes) of these itinerant preachers leads one to the conclusion that the speeches they deliver on the same days on all of the trains are not spontaneous expressions of inner conviction. It is more likely that these orators are merely repeating by rote stereotyped and dated statements fed to them by "red" mimeograph machines and memorized under official tutelage. For they can very easily be thrown off the track of their discourse by a polite—but distressing —interruption. A sudden question hurls a monkey-wrench into the smooth mechanism of their standardized recitals. Unacquainted with history, unfamiliar with the facts and generally unable to defend their statements with plausible proof, these railway orators stutter and stumble and seek a hasty retreat from the gaze of grimacing co-passengers. If every intelligent Catholic layman under the direction of Ours could be encouraged and trained to trip up, by a simple question—these wandering emissaries of the Soviet,

fewer unemployed would take up the lucrative profession and less slanderous statements would be publicly mouthed. It will never be necessary to engage in a protracted debate. The subway-orator is on the defensive, and having no ready defense, generally withdraws in accelerated confusion. The questions need be nothing more complicated than a mere repetition of one of his statements with the rising inflection of an interrogation point. The courage required is akin to that of the martyrs: a sudden burst of fortitude, and the thing is done.

The "whispering-whippets" constitute the most interesting group to be encountered on the personal-front. Here is hand-to-hand combat in real earnest. They are wont, furthermore, to prey particularly upon persons distinguished by their religious garb, and should thus be of interest to Ours. Falsely indoctrinated with the stock criticisms against obese friars and unchaste nuns, these gentlemen have a ready and foul mouth for the *sotto voce* enunciation of most insulting profanities. They are called "whispering" because that is just what they do. Brushing one's shoulders in a crowded street or store or train or station platform, they whisper into the victim's ears the horrible record of his alleged crimes and the prejudged sentence of his fate when, at longlast, "comes the Revolution." Ordinarily surprise joins with suppressed wrath or saintly meekness (particularly the case with nuns), and the victim allows the "whisperer" to depart unpunished. Each instance of such suggestive silence adds one more psychological gram to the total weight of the "whisperer's" impudence and self-confidence. A silent clergy, he reasons and is so instructed, should be easy to liquidate.

These cowards are, however, called "whippets" because they outdistance that speedy quadruped in the hurried flight that regularly follows their blatant exposure. It is recommended that Ours, if so accosted

in a crowded public place, should *immediately* inquire of the culprit *in a distinctly audible shout* whether or not the gentleman had said what was actually heard. This disclosure before the passers-by and the irrepressible sense of his own cowardly guilt destroy his bold front and the "whisperer" departs rapidly for seclusion and escape. *A priori* considerations may brand this suggestion as fantastic. Concrete experience guarantees its efficacy.

If these random lessons have any unifying principle, it is this: Communists must be fought with their own tactics and beaten at their own game. Every bluff must be called and dissipated; every trick must be exposed and nullified. All schoolboys know what havoc the guerrilla warfare of the American Indians wrought among the pretty parade formations of the British red-coats in the Revolutionary War. The war of offense is the self-imposed burden of the Communists. Our defense must be modelled, point for point and action for action, on the slippery strategems of Red attack. The more we know about them, the better.

A. M. D. G.

RECOLLECTIONS OF A MISSION TOUR IN NEWFOUNDLAND

GODFREY A. KASPAR, S.J.

On the fifth day of March, 1938, our train, twitching and inching for miles and miles through heavy snow-drifts, puffed into the stadium-like Capital of Newfoundland, thirty hours late. This was the beginning of a missionary Odyssey of four sons of St. Ignatius. Twelve weeks later we checked up on the results of our labors and found that 27,600 confessions had been heard, 56,000 Communions distributed, thirty converts received into the Church and twelve marriages revalidated.

Newfoundland, a rugged island so indented with countless bays, coves, lakes, rivers and streams that two-thirds of it is water—separated from Canada by the Gulf of St. Lawrence and from Europe by the Atlantic Ocean—is the oldest colony of the British Empire. With an area of 43,000 square miles, a larger region than that represented by the combined areas of Ireland and Wales, this irregularly shaped triangular island possesses a rich and far reaching historical and religious background.

After the news of John Cabot's discovery in 1497 reached Europe, English, Irish, Basque and Portuguese seamen and adventurers started off for the newfound-land. And the fame of their voyage attracted the French and Spanish in their wake. In 1660 France had established a Capital at Placentia on the southern coast. From here marauding expeditions were sent out against the English settlements. The English Capital, St. John's, was captured by the French on three occasions, the last being in 1763. By the treaty of Utrecht, France relinquished any claims to Newfoundland. However, the French have established themselves securely upon the islands of St. Pierre and Mi-

quelon, which lie fourteen miles south from the mainland. These islands, only ninety square miles, are all that remains of a vast American empire once ruled by France. Due to its proximity to the Grand Banks and its fine harbor, St. Pierre has long been the base for the French codfishing fleets. In this primitive island, a bit of the old world in the new, one meets sturdy peasants, mostly Catholic, weather-beaten fishermen, characters who might have posed for painters on the Breton coast. The inhabitants still cling to many old world customs and costumes. There is a Gallic feeling in the shops that handle the finest French perfumes and wines and other merchandise, duty free.

In the early days of Newfoundland, the Church had to face the most intolerant opposition. The Catholics were a proscribed class: their priests were persecuted; people who harbored them or allowed Mass to be celebrated in their homes were fined, imprisoned, flogged and their homes destroyed. "These acts," says Archbishop Howley in the *Ecclesiastical History of Newfoundland,* "were undoubtedly illegal, as there was no law on the statutes of the country penalizing the exercise of Catholic religion; but the penal laws of Ireland were supposed to be applicable to Newfoundland. However, the principle would not work both ways, and when Catholic Emancipation was granted to Ireland these same interpreters of the law held that the privileges of Emancipation did not apply to Newfoundland. During the whole of his Episcopate, Bishop Fleming fought against these injustices, and finally succeeded in obtaining full freedom for the Catholics."

In 1622 Lord Baltimore with three Jesuits: Fathers Hackett, Smith and Longville, founded his colony at Ferryland, about fifty miles south of the city of St. John's. After a few years they returned to England.

At present there are two dioceses and one archdiocese in this great island. On the western coast is the diocese of St. George, with fifteen secular priests and

five Redemptorist Fathers administering to a Catholic population of nearly 16,000. The diocese of Harbor Grace, including Labrador, has twenty priests shepherding 24,000 Catholics. The archdiocese of St. John's along the eastern seaboard, where we conducted missions, is more thickly populated and more progressive. Fifty-eight priests attend sixty-six churches numbering 51,000 Catholics. In the archdiocese there are two Catholic colleges, twenty convents, two orphanages and one hospital: St. Clare's. The Church of England and the Methodist Church outnumber the Catholics in their membership. The Salvation Army is quite active in social and hospital work. The population of the entire island is nearly 300,000.

The city of St. John's is neither American nor English, neither old nor new, neither democratic nor aristocratic, neither dignified nor facetious, but an amazing blend of all these characteristics. The English, Irish, Scottish, Welsh, Canadian, American, Jewish and continental European inhabitants show an instinctive loyalty and respect for the crown and the Governor as the King's representative. This is witnessed by the frequent flying of the Union Jack and the frequent singing of the National Anthem. Yet St. John's has her own personality, her own individuality and her own calm poise. The people speak with a peculiar twang which seems to be a cross between the Bostonese and Southern accents.

On our arrival in the archdiocese, we were warmly greeted in the Palace by His Grace the Most Reverend Edward Roche. He indicated our itinerary and outlined our campaign, which began in the Cathedral, the most outstanding structure in the city.

In spite of the blinding blizzards and the severity of the cold, the bitterest winter in twenty-five years, the attendance during the mission never fell off, averaging 4000 every night. The fourth and fifth weeks of Lent we were the guests of Monsignor Flynn at St.

Patrick's, the second largest church in the city. The genial Monsignor seemed to have walked out of the pages of the "First Legion." During Holy Week we conducted the annual Presentation and Mercy nuns' retreats and preached on Holy Thursday and Good Friday in the Cathedral and St. Patrick's.

During the greater part of Lent, howling, blowing snow-storms from the Atlantic piled up snow in ten-and-fifteen-foot drifts; the temperature was below zero; the harbor was frozen over; shipping was at a standstill. One rare sunny afternoon we trudged through piles of snow to the top of Signal Hill at the entrance to St. John's harbor. It was from this 500-foot hill that Guglielmo Marconi, the wireless inventor, made his first successful transoceanic test in 1901.

Toward Easter, as the temperature rose, the ice in the harbor began to crack. The daily press announced the return of the first sealing ship from its hunt with a cargo of 30,000 seals. A few days later, this ice-scarred steamer nosed her way through the narrows into the land-locked and ice-choked harbor. Moving slowly and crunchingly through pan ice, she worked herself to the wharf. The next morning we strolled down to the boat to meet those hardy hunters. After our introductions, we were soon absorbed in the yarns of the old seal-hunters. Their anecdotes were replete with the tang of the sea and the glamor of the seal-hunt on the frozen northern gulfs and bays. Gales, ice and men would supply ample material for a thrilling saga of the expedition.

The sealing season opens about a month after the baby seals are born. The steamer with engine "Full Ahead" drives into the icefloes, knocking them aside, twisting and turning till a patch of seals is sighted. The seal-hunters, or "swilers" as they are called, in oil-skins, and sea boots, disembark and with guns and "gaffs" set out on the ice. As the hunter approaches the baby seal, barely able to crawl, it whines and cries

like a child. This pathetic sob unnerves many a hunter as he is about to strike the pup with his club. All seals killed are cut open and "sculped" and then panned—the pelts are piled upon the ice and marked with the owner's flag. While the ship goes to pick up her "kill" from the previous day, the hunters set out for another patch, perhaps miles away. A hunt of 2,000 a day is considered only fair. The young "harps," so called because of a harp-shaped marking on the back, are killed with clubs; the "hood" or "bedlambers," whose skulls are protected by a hood-like, air-filled cowl which puffs out when the seal is angry, must be shot. The "harps" are mild, docile and gregarious. When the "harps" are approached by the hunter, the "father-harp" is the first to lose his nerve and makes a hasty retreat; the "mother-harp" remains a little longer, but she too makes a getaway. The "pup-harps" are thus left to their fate, and to the "gaff" of the hunter. The "hoods" on the other hand are fierce and independent. The "father-hood" is both plucky and strong and almost as big as an ox. He will wait and face the hunter with his hood puffed out. He is impervious to blows and, when fighting on the ice, can rear himself up to a considerable height and bite savagely. In strong contrast to the female "harp," the "mother-hood" will never desert her young and invariably stays to die in its defense. After seals are "sculped," the carcass is left on the ice, while the skin and blubber are stored in the hold of the ship—bloody work this! Flippers from the seals, sold in the city at $2.50 a dozen, make a tasty Friday dish. The fat from the seals is steamed into oil, purified and refined. The skins are cured, tanned and converted into patent leather shoes, caps, coats and slippers. The hunting season lasts only about three weeks and within this short time a number of the hunters suffer from ice-and-snow blindness. One of the "swilers" was pointed out as a finished artist in profanity. When enraged,

he could emit, in marine vernacular, a string of twenty-seven epithets without repeating himself or drawing a breath. Before leaving the steamer, we invited all the Catholic hunters to make the mission at St. Patrick's. Faithfully they attended the morning and evening services and brought a few non-Catholics with them.

At sun-up Easter Sunday we motored to Portugal Cove where a 90-foot steamer was waiting to take us across the Tickle to Bell Island, our next assignment. A "sou' wester" was blowing. The sturdy boat battled wind and wave, dipping up and down. The Ignatian poet of our quartet recalled the line from Stothart's song: "Tramps at Sea"—"If there's anything inside of man, the sea will bring it out." Thank Heaven, all of us proved good sailors and everything remained inside. On landing at Bell Island we boarded a cable trolley that took us up to the top of this Isle of hills and spruce trees; ten cents a climb. Timorous people wondered what would happen if the cable snapped.

Bell Island, only six miles long and three wide, presented a friendly landscape that seemed to shake hands with us as we passed along. The reception which the priests and people gave us was wholehearted and genuine. Two churches where we conducted missions have a combined Catholic population of 2,700. The world's largest iron-ore reserves are on this island. The borings of these mines extend several miles under the sea. Here men work in three shifts. The shifts were so arranged that the Catholic men could attend Mass in the morning and services in the evening. The acting pastor, Father Bartlett, conceived and executed a scheme whereby he receives two percent of the weekly salary from each workingman for the support of the church. The homes on the island speak of economy, thrift and comfort. The children, radiant and hardy, attend government supported schools under the supervision of the local priest. This is the most active and thriving outport parish of all that we were privileged

to visit. Opposite Bell Island, on the northern shore, is the Peninsula associated with the historic flights of Kingford-Smith, Chamberlin, Byrd, Adward Schlee, William Brock, Amelia Earhart and other renowned transatlantic flyers.

At the close of the Bell Island mission, the Ignatian quartet reached the parting of the ways: Fathers Matthew Kane and Gerald Murphy returned to the States to continue their study of the Institute; Father John Margan and I trekked along the seaboard north of the city of St. John's: visiting Torbay, Pouch Cove and Flatrock, rather descriptive names. The famous Marine Drive along the deeply indented coast links all these villages. The road passes over the tops of cliffs, rugged and rough, unspoiled in their majestic grandeur, reminiscent of Norwegian fjords; and again the road dips into a cove valley, passes modest cottages and spindle-legged fish huts perilously perched on rusty-colored rocks.

May first was a clear, fogless morning, the sky a stainless blue as the sea itself. From the lawn in front of the rectory at Torbay, we counted five gigantic icebergs in the Atlantic—a great white fleet of the battlements of the North. Daily the United States Coast Guard Cutters noted the location of the icebergs and broadcasted warnings to the ships in the vicinity. The Titanic disaster was recalled—a disaster that took place some two hundred miles off the Newfoundland coast.

During the last exercise at St. Agnes' Church, Pouch Cove, the son of the leading Orangeman of the village, was seen in the front pew holding a lighted candle in his right hand and with the rest of the congregation pronouncing the Baptismal Promises.

Our itinerary called for missions along Placentia and St. Mary's Bays. The express train—twenty miles an hour—that pulled out of the city of St. John's, was heated by an old fashioned wood-stove. Every now

and then we had to get up and pile more wood into the stove. For ninety miles this very late model of an air-conditioned train bumped over irregular rails and rattled our teeth into a tap dance. After six hours, bucking a severe snow storm, stopping several times to deliver and pick up freight, our "express" groaned into the village of Argentia, so called because of silver mines in the locality. These mines are abandoned now. The people here, as in many another coastal village, are uncertain from year to year what the sea will yield to stay off poverty. Some years the fish are plentiful; in others very scarce. A number of the fishermen have a plot of land and a few head of cattle. But the good earth is not so good to many.

The pastor of Holy Rosary Church at Argentia, Father Dee, spoke of the cooperative plan that he had introduced among his people. He is trying to help solve the economic problems that are crushing them. He believes in the ability of his people to remake their own surroundings. Study clubs are formed among the men and women, who have known and accepted poverty so long that any sort of prosperity is but a legend. On Red Island, some ten miles off Placentia Bay, we witnessed how they are putting into practice the ideas learned in study clubs. They are planning buying clubs, a consumers' cooperative and cooperative store. Father Dee is trying to teach his people to be self-reliant and to run their own economic affairs. They intend to take the marketing out of the hands of the dealers and begin to ship directly through their own cooperatives. The Commission Government has organized an education division to stimulate the idea of cooperation. The concept of community responsibility is taking deep root—to do more for the other fellow, to get together and to work together.

The Commission Government, just mentioned, had been established by the British Government in 1933 for the rehabilitation of the Islands' desperate finan-

cial condition. This Commission Government, supported by the English Treasury, is responsible to the Government of the United Kingdom. Newfoundlanders look confidently forward to the day when their country shall be in a situation to justify reinstatement of their Constitution, which is in abeyance during the period of control by England.

The last fortnight in the archdiocese was spent on the extreme southern coast. For fifty miles we drove in a rattling auto over a road that had its ups and downs, twists and turns. We entered a fog that would have done credit to London. From the town of St. Bride's, where the rectory was situated, we radiated to scattered villages to conduct small missions. Though cut off from the "sadly troubled and tragic world," (no phones, no radios, no newspapers), these were the happiest days of our stay in the archdiocese. Isolation existed, but not desolation. The people here are extremely poor, in one village 95% are on a dole. They are worn and hurt by the rigors they have to face, but never bitterly sad; full of sorrow, but quick with laughter. Father Miller is happy among his Irish flock, for he knows that theirs is a sterling faith that gives them strength, courage and beauty of character. The climate is harsh; sunless, foggy days tend to develop apical phthisis and other pulmonary disorders in chronically undernourished children. Their faces may be pale, but their souls are ruddy with perfect health. Before leaving this poor but happy southern peninsula, we blessed a road-side well. Hereafter, an inscription will greet the thirsty, dust-covered pilgrim:

JESUIT WELL

BLESSED JUNE 25, 1938

In closing these recollections of our missionary sojourn in Newfoundland, may I apply a few words to each of the loyal and hardworking priests in these

outports. Their lives are elegantly crystallized in Chaucer's *Prologue* to the *Canterbury Tales*:

A good man of religion,
Poor but rich in holy thought and work.
Benign and diligent, patient in adverse times,
Would he give unto poor parishioners about
Part of his income, even of his goods.
Wide was his parish, houses far asunder,
But never did he fail for rain or thunder
In sickness or any state
To visit to the farthest, small and great.
A fine example to his flock he gave,
That first he wrought and afterwards he taught,
He had no thirst for pomp.
He taught Christ's own lore, but first
He followed it himself.

A. M. D. G.

FATHER ROBERT MOLYNEUX

1738 - 1808

First Superior Of The Restored Society In The United States

PHILIP S. HURLEY, S.J.

To the Society in America, soon to celebrate the 400th anniversary of its founding, the story of the Suppression and Restoration in the United States is not without special interest. Father Molyneux' appointment as first superior of the Restored Society in 1805 seems to offer a striking instance of the solicitude of Divine Providence for the future of the Church and the Society in this country.

With the installation of Molyneux was brought to an end the Suppression of the Society of Jesus in America. Although the new Jesuits had no external rating ecclesiastically, they were nonetheless "true and genuine progeny of the Society" once more, with all the privileges and advantages that that status implied. The "*vivae vocis oraculum*" of Pius VII had been sufficiently guaranteed for their assurance. The expansive satisfaction and relief that restoration must have brought to the hearts of the surviving Jesuits can be surmised best from the feelings expressed in their letters of 1773. The heart-aches, the depression and the bewilderment at the dreary outlook produced by the Brief of Clement XIV stand out in every line of correspondence of that period. It was the one topic to which they returned over and over again. Bishop Carroll's choice of Molyneux from among the thirteen survivors of the Old Society is indicative of his esteem for the new superior. But the effort it cost Father Molyneux and the nobility of his offering can be seen from his letter of acceptance.

Carroll had written him from Baltimore as follows:

You know the purport of the letter I received from the Very Rev. Gabriel Gruber, General of the Society in Russia. . . . To

give life and vigour to the measures recommended by the General, it seemed necessary to begin with that exercise of power with which I was entrusted by His Paternity: that is the appointment of a Superior, to be one of the former body of the Society, and a candidate for readmission; his authority will last until the General's wish be farther declared. I am therefore now to make known to you that you are appointed to that office; and, as no special form of appointment was made use of by the General in delegating me power for nominating a superior, I am to presume that nothing more than this notification is requisite to invest you for the present with all the rights and privileges, power and authority, wherewith the Provincials of the Society were formerly invested. . . . That God may bless this attempt to restore the Society in the United States, and all the labours to effect it, is the earnest prayer of

Rev. Sir

Your most Obedient Servant,

✠ JOHN, BISHOP OF BALTIMORE

Father Molyneux was then sixty-three years of age, and considerations of health and temperament might be expected to offer sufficient excuse from assuming the burdens of office. In reply he wrote from Newtown Manor, Md., July 24th, 1805:

Right Rev. Sir:—

I sit down to answer your letter of the 21st of June, 1805, concerning my appointment to the exercise of the office of Superior over the members that may reenter or be candidates for entering the Society of Jesus. Knowing my perfect incapacity of undertaking such a heavy burden in the decline of life and health, nothing but one consideration could induce me to submit to it, that is, not to retard or put any bar in the way of those who are desirous of seeing a beginning of this grand work in this country. . . . When I shall have put the engine in motion, and other companions once more enlisted under the Standard of our holy Founder, I shall then resign my commission into abler hands, and sing with Holy Simeon—"Nunc dimittis servum tuum." . . .

With profoundest respect and humble deference I have the honor to be,

Right Reverend Sir,

Your most Obedient Servant,

ROBERT MOLYNEUX

The man who made this generous response was born in Lancashire, England, July 24, 1738, of an old Catholic family. A brother William, Robert's senior by twelve years, was also a Jesuit (d. 1789). Robert Molyneux entered the Society Sept. 7, 1757. His life as a scholastic at St. Omers, Bruges and Liège had been that of the normal English Jesuit of those days. He had been a master at Bruges when John Carroll was studying there; the latter could write of him to their mutual friend, Father Charles Plowden, "He was my oldest friend after my relation . . . Mr. Charles Carroll of Carrollton." Molyneux had not yet pronounced his final vows when he arrived in Philadelphia, March 21, 1771.

The city in which Molyneux reported to the celebrated Father Ferdinand Farmer then numbered a Catholic population of about one thousand. There were the "little chapel" of St. Joseph's off Walnut Street, and the larger church a few blocks away, St. Mary's. Father Molyneux assumed the position of pastor there after the death of Father Robert Harding in September, 1772, and limited his ministrations to the confines of the city. Father Farmer, who seems to have been a more active man physically and capable of many hours on horse-back (unlike Father Molyneux), ministered to the Germans in the city and to surrounding missions as far distant as New York.

It was a busy life that the industrious young city offered to its priests. The baptismal and marriage registers, faithfully kept by them for the next fifteen years, are indicative of the constant demands of parochial care. Sermons and instructions required a large share of their time, both in preparation and (it must be admitted) in delivery. It was the custom of the time to read one's sermon. Molyneux enjoyed the reputation of a capable preacher and no doubt his tall portly figure made an imposing appearance in the pulpit. If any proof of his own ability in this line were

needed, his funeral sermon on the death of Father Farmer in 1786 furnishes adequate testimony. This sermon was one of the first Catholic documents printed in the United States—a fact which alone would point to its favorable reception. In it we see the rather florid, rounded periods so popular among preachers of the day. Molyneux, however, had a command of English and a feeling for apt and fervid expression that designated a man of intelligence with a studious cast of mind. Father Thomas Hughes, S.J., observes of this quarter of the 18th century that "the 'dead-and-alive' oratorical manner of English Protestant divines, a pulpit degradation, had affected Catholics. The Catholic people in Philadelphia were different from those in Maryland and made the question of real preaching urgent . . . the ardent Celtic nature, so prompt in speaking would never tolerate sleepy reading." As the years progressed, Molyneux sensed this change in the attitude of his congregation and found it difficult to adapt himself. Of this he wrote to Carroll in 1785:

> I am now thirteen years in Philadelphia, and I find it harder to preach than formerly. I wish I had the talent of doing it *ex tempore*. To preach with a paper does not suit this place so well, and now from want of time and habit, I should find it difficult to speak without. I begin to want spectacles. . . .

Father Hughes continues, "In these words Molyneux did not imply that *ex tempore* preaching meant scamping work; it required time for much writing and for committing to memory at least the salient parts. Thus for want of address, many an orator in those days found no time for anything better than reading his written production; just as for want of writing, so many long-winded orators in all periods have no time to be short." At any rate, whether in extempore or prepared preaching Molyneux had his share in this truly exacting side of parochial work.

Such parish duties formed the pattern of Molyneux' life for seventeen years. Against that background

were to move two startling events of such profound effect on the first Jesuits in America as to influence every act and consideration of their subsequent lives. The first of these was the Suppression of the Society of Jesus in 1773, which did not, however, alter the practical work of the Philadelphia priests. The second event was the outbreak of the American Revolution. In the general fever of excitement and discussion both before and after 1775, Molyneux preserved a genuine neutrality. No amount of research has uncovered a word of his either in speech or writing to indicate his personal attitude. To maintain such a position in Philadelphia, the capital of the country and the seat of the Continental Congress, shows rare qualities of tact and discretion. There must have been many provoking circumstances in the next seven years. It must have been especially trying at the time of the occupation of the city by General Howe.

We may be permitted to speculate on Molyneux' views. Certainly a man who had experienced exile from his native land, and who had been the victim of European machinations in outlawing his Order, was not likely to preserve a warm opinion of European rule and monarchical government. The high-handed policy of English parliamentary procedure rendered him aware of the complaints of the colonists. On the other hand, blood is thicker than water, and despite the treatment of Catholics at the hand of the English government, there must have lingered an affection and loyalty to his mother country which at least made the thought of fighting Englishmen repulsive. Moreover Molyneux must have keenly resented the intolerance and bigotry of colonial Americans towards Catholics. The fact that only Maryland and Pennsylvania allowed religious freedom to Catholics did not hold out a sanguine expectation of favor at the hands of the other eleven states. The freedom extended politically to Catholics in Pennsylvania was evidently

respected by its citizens, if we may judge by the large number of Germans in that colony. But anti-Catholic feeling was manifest despite legal privilege. We have only to witness the reactions to the Quebec Act to see to what extent it could go. In view of these considerations, which surely crowded into the thoughts of the English priest and rendered clear and decisive judgment difficult, it may be assumed that a non-committal front was the soundest and safest position for him in the exercise of his ministerial work. The progress of the war, however, saw great changes in the religious attitude of the people.

Father Molyneux' success in suppressing his feelings and in making himself all things to all men is shown in the glimpses that we have of him at this time. Bernard U. Campbell, writing in 1840, after praising Molyneux' "amiable temper" and charming qualities, speaks of his ability to move in polite society and to be welcomed in the homes of Philadelphia's élite. In the initial volume of Matthew Carey's "American Museum" we see listed boldly among the subscribers:

REV. ROBERT MOLYNEUX, M.A.
Pastor of the Roman Catholic Congregation in Philadelphia

An asterisk beside the name indicates Molyneux' membership in the *American Philosophical Society,* of which select organization Dr. Benjamin Franklin was the prime mover and guiding spirit. When Father John Carroll undertook to answer the defamations of an ex-Jesuit and apostate priest, John Wharton by name, he wrote to Molyneux asking him to look up some material in Philadelphia libraries. On August 4, 1784, Molyneux wrote to Carroll inviting him to come to Philadelphia and prepare his reply to Wharton, saying:

I have a snug chamber to rest you in, and a library well fitted in the choir of the old chapel and partitioned off from the same,

where you might spend many agreeable hours in study and application, free from noise.

Prominent personages of the Continental Congress and in the military forces, both French and Colonial, were familiar with Molyneux, either personally or in the performance of his priestly duties. The visits of John Adams and George Washington to old St. Joseph's have already been recorded in the *Woodstock Letters.** On four occasions members of the Continental Congress attended service at The Jesuit Church. The first Mass was a celebration on July 4, 1779, in honor of the anniversary of Independence. The second Mass was celebrated at the suggestion of the Chevalier La Luzerne. The other occasions were Requiem Masses, one for a French officer who was drowned in the Schuylkill, and the other for the Spanish ambassador who succumbed in 1780. At all of these Father Molyneux either celebrated or officiated in some capacity.

As early as 1779, we find references to Molyneux' portly figure. John Carroll, writing to Father Plowden in England, describes the Philadelphia pastor as having "the same good nature you ever knew him, as fat as a porpoise, which occasions his neck to appear much shorter than it ever did, and therefore fills him with dreadful apprehension of going off in an apoplexy." Three years later writing to Plowden, he says,

I have not seen since my last, but often hear from our good friend Molyneux. When I next have the pleasure of meeting him I expect to find him perfectly metamorphosed. Phila. has become a place of the greatest gaiety, and the resort of all the rich people in America, and of the French officers serving in this country. Molyneux has been English master to the Chevalier Luzerne, and undoubtedly often among the brilliant company at his hotel. Now, as you know his natural talents for elegant life and manners, you will judge of his proficiency.

The metamorphosis alluded to is probably a change from the indolence which Carroll noticed in all the ex-Jesuits after the Suppression. No doubt Molyneux'

* Vol. LX, p. 223ff.

position as pastor of the Catholic congregation, coupled with his intellectual attainments and amiable temperament contributed to make the priest a very personable individual, familiarly known, admired and liked throughout the city. Certainly his ability to speak their language made him welcome to the French officers, many of whom, like their commander, knew no English. Carroll's letters occasionally reveal Molyneux' good-humored traits and fondness for joking. . .

Mr. Molyneux was down amongst us last autumn, (he writes to Father Plowden) and is as fat *comme un cochon.* He laughs as much as ever, and when he does so, he opens his mouth so wide as to put me in mind of G—'s description of one of his Jesuit superiors, *rit a la toise.*

And again,

Molyneux has left me this afternoon, after staying exactly one week longer than he proposed, and if a gentleman who was to travel the same road had not dragged him away, he would still be here. He is the same man you know him, fond of beginning mischief, but sure of being worsted; never calculating today for tomorrow, more absent if possible than ever; but of sound judgment in things where he is not to be an actor, but of the greatest timidity and irresolution possible, where he is. In other respects a most valuable man.

The first French minister plenipotentiary to the Thirteen Colonies was Sieur Gèrard. His resigned place was taken in November, 1779, by the Chevalier Anne Cèsar de la Luzerne. This genuine Catholic had enjoyed a notable position in the French army before he decided at the age of 35 that the diplomatic service was more to his liking. How well Luzerne succeeded in his responsible task and what excellent personal services he lent to the American cause are matters of history. He assumes a place in this narrative not only for the effect his presence must have had in diminishing anti-Catholic bigotry on the part of Americans, but also because during his stay in the capital his tutor in the English language was the Rev. Robert Molyneux. Dr. James J. Walsh* says of La Luzerne: "It is not

* Records of *American Catholic Historical Society,* Vol. XVI.

surprising that Chevalier was distinguished for breadth of culture and for a liberal education that made him a favorite companion of all the intellectual men with whom he came in contact throughout his life." This points to a mutual esteem on the part of the English Jesuit and the French diplomat, fostered no doubt by their common religion. Dr. Walsh says of his tutoring under Molyneux that "the fact speaks volumes for the Chevalier's relations with the Church." And his prominence in the functions at St. Mary's Church has been seen.

One of Father Molyneux' administrative triumphs in the early 1780's was that of his parochial school. Records of this school are chiefly confined to financial notes discovered in the rectory at Willings Alley. But its influence and importance cannot be doubted. It was the mother-school of all parochial schools in the English-speaking States. Father Molyneux, furthermore, was the first, as far as is known, to publish textbooks for American Catholic Schools, besides being among the first general patrons and promoters of a Catholic press.†

This educational work, not to mention Father Molyneux' share in the pioneer work at Georgetown College, the first seat of higher learning in the United States, would be sufficient to merit him a place of esteem in the minds of American Catholics.

That he also foresaw the possibility of a Catholic college someday in Philadelphia is evident from another letter to Carroll. He had purchased a piece of property adjoining the old chapel in 1785 for the sum of 600 pounds. After outlining the reasons for this transaction, he adds:—

Besides these advantages and that of a spot for building a

† For a full discussion of this activity see the forthcoming work of Wilfrid Parsons, S.J., *Early Catholic Publishers of Philadelphia;* also, an article of the same title in *Catholic Historical Review,* July 1938.

house for ourselves, there is room for building a college, should it ever be necessary, without incommoding the premises.

In connection with the question of Molyneux' loyalty to the cause of the American colonies, it is interesting to note the reasons which lay behind the selection of Father Farmer as one of the original trustees of the University of Pennsylvania. In 1779 the citizens of Philadelphia drew up a list of persons who were to be included on the board, and among them we read that of the "Senior Catholic pastor of St. Mary's Church." Now if Father Molyneux was the pastor, why was he not chosen? The surmise of Martin I. J. Griffin, the noted historian of this period, is that at the time the oath of allegiance to the Continental Congress was being exacted of all citizens. Father Farmer took the oath, whereas there is no record of Molyneux' conduct with regard to it. The presumption is, from all that had taken place heretofore, that he refrained from declaring himself. Hence, in Griffin's opinion, the citizens rejected Father Molyneux' name. It is well to remember that Father Farmer was a German and had lived in Pennsylvania twenty years longer than his English colleague. Possibly too, the name "Senior Pastor" meant "older in residence." During the occupation of the city by the British in 1778, Father Farmer had been requested by Howe to act as chaplain for a regiment of Colonial Catholic volunteers which the British General was then organizing. The priest had waited on the General, probably in the interests of the Catholics of Philadelphia. Father Farmer, however, declined to act as chaplain for a British unit, and in a letter to Howe pleaded poor health and "other reasons." Popular interpretation of this action may have fastened local approval on the older clergyman. These were indeed parlous times for Catholic priests. On one occasion, however, we see Molyneux cooperating with the colonists. This occurred when Congress had moved to Princeton and was petitioned by a number of ex-

soldiers for back pay. Molyneux was among the 800 signers of a formal petition by Philadelphians that Congress return to the city for its sessions.

On February 25, 1787, he writes Carroll of his trip to Lancaster where he buried Father John Baptist de Ritter, a former Jesuit from Germany. He tells of conditions in the parish at Goshenhoppen and suggests arrangements for the future. The correspondence of Carroll and Molyneux shows that the latter took care of a great deal of ecclesiastical business, clerical and otherwise; that he was in constant touch with Carroll on points of church discipline in Maryland, New York and Pennsylvania, that he had occasion to make many trying decisions, to patch up numerous difficulties, to keep his parish and school running, even to prepare criminals for death. All of this leads us to think that despite the criticisms levelled at his laziness and indolence, he must have been a rather useful and reliable man. It may be that, because historians up to the present have occupied themselves with the larger issues of John Carroll, further research will yield a kindlier picture of Molyneux.

Despite the fact that in 1786 Molyneux could describe Philadelphia to Carroll as a "little garden of the Lord," his letters from this time on are a continual complaint of the heavy burden placed upon him by the growing parish of St. Mary's. His old friend and associate, Father Farmer, had died on August 15, 1786. His place had been taken by Father Beeston, and also by Father Luke Geisler for the German speaking people. The high-handed conduct of the German Catholics, which was later to cause Bishop Carroll severe trials, was growing more and more vexing. Molyneux had occasion to warn Carroll of this jealousy on the part of the Germans, an unpleasant quality which was probably the seed of later schism. It is quite likely that the easy-going, quiet temperament of Father Molyneux shrank from the conflict which he could foresee.

The evils of "trusteeism" were already alive in New York. Molyneux complains of getting "grey and old;" of being "well-spent after preaching, and do not immediately recover, so large a place requires a proportionable exertion;" "thirteen years here is something, and I begin to feel it;" "Philadelphia will always want 3 or 4 priests," and similar tales of woe. There can be no doubt that his poor health was the chief cause of his desire for rest and change.

The Interlude

And so at the end of February, 1788, Father Molyneux left Philadelphia and betook himself to Bohemia Manor on the Eastern Shore of Maryland. Here the senile Father John Lewis, formerly Vicar-Apostolic for Bishop Challoner in Maryland and Pennsylvania, lay sick and on March 24, 1788, he died. Molyneux assumed the duties of pastor, and for two years enjoyed the comparative quiet which that rural district afforded. In the baptismal and marriage registers of Bohemia for 1788-89 there is evidence of his ministry.

On July 1, 1790, Father Molyneux went to Newtown, Md., to be succeeded at Bohemia by Father Beeston. At Newtown may be said to begin the second great chapter in Molyneux' life as a missionary priest. In it he fulfills two important and influential positions, President of Georgetown College and Superior of the Restored Society. It is a period, too, which finds him actively participating in the deliberations of the ex-Jesuits known as the "Corporation of Roman Catholic Clergymen."

At Georgetown

Father Molyneux' scholastic talents gave him prominence in the early efforts of the clergy to establish Georgetown College on a firm basis. The primary end was to establish a seminary to train future priests for the mission. He was appointed one of the directors of November, 1786, and assisted in drawing up the cur-

riculum. Carroll was anxious to have Molyneux as first president of the institution, but, as he wrote to the College by the General Chapter of the Clergy in his friend Father Plowden: "Mr. Molyneux cannot be prevailed upon; and indeed he has not the activity of body nor the "vivida vis animi" for such an employment." Father Robert Plunkett, former Jesuit, a graduate of the English College at Douay, and a new recruit to the ranks of the American Clergy, assumed the office when the College opened in November, 1791. Two years later, however, Molyneux became Georgetown's second president. He really promoted energetic action in the school, and in 1794 laid the cornerstone of the North Building. He went out of office on October 1, 1796, because, as Carroll wrote, "your good friend Robert found the employment of President of this institution too bustling, and requiring too much energy for his good-natured and somewhat torpid disposition, and after many entreaties he has obtained a release from it."

But Father Molyneux was to return to Georgetown as its fourth president in October, 1806, to continue until his death two years later. At this period the first Novitiate of the Society in the United States was situated at Georgetown, thus adding to his official responsibilities. That this was trying to a man of his years and temperament may be seen in a letter of Carroll to Plowden on January 10, 1708. He is discussing the awkwardness caused by having Father Francis Neale act as Master of Novices (the man had never been a Jesuit and his knowledge of novitiate routine was gained only second hand):

> Why our good friend Molyneux leaves Mr. Neale in possession of the title (Master of Novices) can only be accounted for by the reluctance of Father Superior to undertake the arduous labour of making any alteration.

Father Anthony Kohlmann, who was acting as Neale's socius, wrote in a kindlier tone:

Our worthy Provincial, Rev. Mr. Molyneux, resides at the Novitiate, and has the confidence and affection of all by his kindness of heart and good humor.

Father Kohlmann again says of Molyneux:

Rev. Molyneux, utut decrepitae aetatis, judicio tamen valde sano gaudet, ac nemini non acceptus est ob singularem cordis bonitatem, ac vultus quam semper praesefert serenitatem.

As an indication that Molyneux' health was a continued cause of anxiety, there is this brief mention in a letter of Bishop Leonard Neale, written October 19, 1801:

Rev. Mr. Molyneux is a convalescent from a serious attack of illness by which he was reduced to death's door.

Further details of his administration as President of Georgetown are lacking.

Efforts For Restoration Of The Society

From 1797-1808 Molyneux was Superior of the Jesuit residence at Newtown. Here originated the deliberative meetings of the "Corporation of Roman Catholic Clergymen," as the ex-Jesuits styled themselves. Two chief topics were discussed: (1) a constitution for the American clergy with the cognate question of the Jesuit estates, and (2) the restoration of the Society of Jesus. That Molyneux assumed a part in these deliberations more prominent than his colleagues does not at first appear. His sentiments, like those of the other ex-Jesuits, were often at variance with those of Carroll. The latter, while equally as eager for restoration as the rest, was sceptical of the feasibility of union with the "Society of the Faith of Jesus," or with the "Society of the Sacred Heart," two European attempts at organization of former Jesuits. He saw in these organizations a premature effort for restoration. In fact, he presented his views so pointedly that he has often been considered hostile to the idea of restoration. This conclusion is false. For after the annexation with the Russian contingent in 1805, both Carroll and his coadjutor, Bishop Leonard Neale, seriously considered

resigning their sees and applying for readmission. But the fear that some foreign appointee to the See of Baltimore might not be favorable to the renascent Society decided them on keeping their posts and aiding in the reorganization. It does require an unprejudiced and theological mind to appreciate the reasons for Carroll's mistrust of a *partial* restoration such as was finally effected in 1805. But of his sincerity and goodwill towards the Society at all times there can be no doubt. His unfeigned joy on receipt of the Brief of 1814 is conclusive on this point.

The War for Independence, however, put out of the minds of the priests any immediate plans for restoration. The earliest voiced declaration that the American Fathers wanted the Society restored in the United States is to be found in the resolution of the First General Chapter of the Clergy at Whitemarsh, Nov. 6, 1783:—

> The Chapter declare themselves, and as far as they can for their constituents, that they will to the best of their power promote and effect an absolute and entire restoration to the Society of Jesus, if it please Almighty God to re-establish it in this country, of all the property belonging to it; and if any person, who has done good and faithful service to religion in this country, should not re-enter the Society so established, he is nevertheless to receive a comfortable maintenance whilst he continues to render the same service, and to be provided for as the others in old age and infirmity.

This resolution embodies the spirit which ruled the ex-Jesuits here until the American Restoration came in 1805. "And so thoroughly did they believe in the nearness of such an event, that they began organizing at once into a clergy Corporation for the purpose of preserving the property of the Society intact. . . ." Molyneux, however, did not attend this first Chapter meeting, which had been called by Father Lewis.

The Second General Chapter does not enter specifically into the question of restoration, but resolutions concerning plans for a college were drawn up. Moly-

neux, attending this meeting for the Northern District, was among the five appointed directors of the school. Two years later Molyneux' name was affixed to a letter of thirteen ex-Jesuits addressed to all the ex-Jesuits and calling upon them to attend a meeting at St. Thomas Manor in July of that year, "when measures were to be adopted for the restoration of the Jesuits in America." We do not know the results of this meeting.

The Third General Chapter convened at Whitemarsh from May 11-19, 1789, and designated Carroll as Bishop-elect of the See of Baltimore. Molyneux was ordered to "collect the sentiments" of the clergy of the Northern District on the Chapter's mode of nominating in the future for the bishopric. Apart from some discussion on incorporating the Jesuit estates, we have nothing which touches directly on the subject of Restoration.

Carroll notes of these discussions in a letter to Plowden of March, 1790:

> My Brethren have been deluding themselves for a long time with ideas of a restoration, founded on what appeared to me very shallow support indeed. But at present I cannot help thinking, that the late convulsions in Europe, when traced to their real sources, must discover to every thinking mind the necessity of a virtuous education, and of encouraging men, capable of conducting the rising generation through all the degrees of moral, religious and literary improvement. On whom can the governing powers turn their eyes, but on those who are trained under the discipline of the Society?. . .it cannot be formed and held to their duty except it be a body constituted as the Society. . .

The continual requests made to the Bishop and leading members of the Corporation evoked this comment from Carroll in 1795:

> I have devoted much time to the consideration of the subject recommended to me by some of our Brethren whom I greatly respect, and latterly by the trustees who were assembled at the Marsh, 1795. This subject is an application to His Holiness for a re-establishment of the Society in the United States.

. . .Yet I am far from an intimate conviction that any considerable advantage would be derived from the reappearance of the Society with a mutilated and defective constitution, instead of that one, compleat in all its parts, by which the Jesuits were formerly governed. Indeed, I should have fears that such a restitution might be a prejudice by preventing a full and entire one, in some later period. The jealousies aroused by the Society's constitution, and misrepresentations of it. Now, if for the sake of obtaining any kind of re-establishment we would submit to a breach in the integrity of the Constitution, a precedent would be obtained for never restoring the body in its original form. The two great hinges on which the government of the Society turned were unity of legislation and unity of executive power.

This indicates why Carroll was never in sympathy with the idea of union with the Paccanarists. While he was Bishop, in 1800, the ex-Jesuits sent a joint letter to Father Stone in England, inquiring about the possibility of uniting with the "Society of the Faith of Jesus," of the Paccanarists. To this letter Molyneux added his signature. Carroll had sent for some priests of this organization, despite that fact that he had misgivings as to its orthodoxy and qualities of permanence. However, as Guilday says, "the Paccanarist movement died out in the United States as quickly as it had begun," and the Americans abandoned the project.

At this juncture the Fathers heard of the situation of the Society in Russia, and seven sent a petition to Bishops Carroll and Neale to "write to his Reverence, the General in Russia, in our behalf, informing of our wish to be reinstated." Molyneux again appears among the signers. A year later in 1803, another joint letter to Bishop Carroll from applicants, ex-Jesuits and otherwise, for admission into the Society by aggregation with Russia found Molyneux' name among those listed. The Bishops forwarded this petition, but it took a long time for an answer. Meanwhile Carroll expressed his apprehensions in various letters. Molyneux evidently shared these feelings of distrust, for Carroll tells Plow-

den of "Molyneux' disapproval of the secretive measures adopted by the English Jesuits. . . . Robert is not pleased with the secrecy which prevails with your principal people in the transcations relative to the Society." Father Gruber's letter eventually came from Russia and with it authority for Carroll to appoint a Superior for the restored Society in the U. S. Gruber's letter was dated March 12, 1804, but does not seem to have reached these shores until early in 1805. Carroll acted upon this by appointing Molyneux to the position of superior, June 21, 1805. A week later he sent Molyneux another letter more explicitly declaring the General's will.

Father Gruber's successor, Father Thaddeus Brzozowski, sent letters patent to Molyneux on February 22, 1806, confirming the above and granting the powers of a rector. Father Molyneux, having accepted the office of Superior, went from Newtown to St. Thomas, and on the 18th of August, renewed the simple vows of the Society. Molyneux had already written to Bishop Carroll on August 9, "We are all to enter upon a spiritual retreat of eight days, and on the Sunday within the octave of the Assumption perform the requisite to become members of our ancient Mother, the Society of Jesus." Says Father Hughes of the significance of the restoration:

> Owing to political difficulties of the time, and to the Pope's captivity at Savona, a canonical restoration of the Society did not ensue for nine years. It is clear, however, that if about the present date, a partial restoration had not been effected in America, the succession of the new Society to its old property would have been completely cut off, and the property, if any one pretended to a predominant right, would be found in Msgr. Marechal's time just where Marechal's claim placed it—lapsing into his own, the bishop's hands.

Following is a letter of Bishop Carroll to Father M. Stone:

> Soon after receiving the General's directions, notice was given to our brethren to meet me in May. Those who did not meet

sent certificates of their desire of readmission. . . Having read and discussed, with the gentlemen above named, Fr. General's letter, I appointed the Rev. Mr. Molyneux, for the present, Superior, being satisfied that he would be the most unexceptionable of those who in the first instance would be members of the Society, and whom I would recommend to the General to continue in office, notwithstanding his desires of retirement, till some of those that will join the Society shall have performed one year's noviceship and then be enabled, by permission of the General, to make their first vows. . .

In this letter Carroll also discusses the practicability of relinquishing his See and becoming a Jesuit himself. An account of the beginning which had been made, by the appointment of a Superior and the renewal of vows on the part of the members of the old Society, was sent to Father General by Father Molyneux. Father Gruber had died April 7, 1805, and his successor, Father Brzozowski, replied. Among other things he gave Molyneux permission to make the Profession of the Four Vows. Father John McElroy could later recall the occasion when Molyneux took his Solemn Profession, before the Archbishop, on November 13, 1806.

The Marechal controversy of later years depends upon the Carroll-Molyneux agreement of 1805, which renews another one of 1790. Drafted and signed on September 20, 1805, "very favorable provisions were made by the terms of the agreement on behalf of the See of Baltimore; while the rights of the Jesuit estates, and their *jus patronatus* over any ecclesiastical use of the same, were fully recognized in the articles." In the later controversy Marechal quoted this agreement in his own favor, but Father Fortis, then General of the Society, declared that Molyneux had been canonically incapable of making the agreement. While Father Hughes tells us that Archbishop Carroll had occasion to examine Molyneux' observance of the Jesuit Constitutions, he does not point out that Carroll or

Molyneux had no authority to carry out certain articles of their concordat.

When Father Molyneux was dying, he appointed Father Charles Neale as his successor. The selection was an unhappy one, despite the fact that the General approved it at the time. Father Brzozowski himself complained in a letter to Carroll in 1811:

Itane vero, cum R. P. Molyneux nominaret successorem, nemo cordatus inventus fuit, qui illum viribus mentis deficientem in hac nominatione dirigeret?

The death of Father Molyneux occurred on December 8, 1808, at the age of 69, due to dropsy and asthma. Bishop Carroll thus reports to Father Plowden:

About the beginning of last December I advised you of the apprehension I was then under, of daily learning of the death of our old, good, and much respected friend, Mr. Robert Molyneux, which event took place at George Town on the 9th of that month, after his being prepared by a life of candor, virtue and innocence, and by all those helps which are mercifully ordained for the comfort and advantage of departing Christians. Not only your charity, but also our friendship for him, with whom you passed so many cheerful and happy days of your life, will induce you to recommend very often his soul to the Father of mercies. He was my oldest friend, after my relation and companion to St. Omers in my childhood, Mr. Chas. Carroll of Carrollton, remaining amongst us, as he often and feelingly reminded me the last time I saw him, in the month of September, with very slender hopes of meeting more in this world.—R.I.P.

Bishop Michael Egan of Philadelphia wrote to Archbishop Carroll on December 3, (?) 1808:

Prayers were offered up yesterday in all the R. C. Churches of the city for the repose of the soul of the Rev. and much lamented Mr. Molyneux and next Thursday there will be a Solemn Requiem at St. Mary's for the same purpose. . .

Although it may be said that Archbishop Marechal had a very special axe to grind in the days of his controversy with the Jesuits, we may cite his estimate of Father Molyneux,

Quamdiu vixit P. Robertus Molyneux pax summa extitit inter ipsum ac Illmum. DD. Carroll. Erat enim vir humilitate ac mira morum suavitate conspicuus.

Conclusion

What estimate may we now render of the character and influence of Father Robert Molyneux? His long record of service as a missionary priest from 1772—1808 never merits any suggestion of complaint or dissatisfaction on the part of superiors. The tradition persists that his work in Philadelphia was characterized by zeal and unselfish devotedness to his flock. His difficulty in regard to preaching was negligible and could have happened to any priest. At a critical period in American history and one which saw some of the most bitter expressions of "No—Popery," he maintained his position as Catholic pastor with dignity and calm. Grace alone can explain the metamorphosis of religious feeling from the rabid outbursts after the passage of the Quebec Act to the simple statement of the First Article of the Bill of Rights. Still, may we not see in Father Molyneux, as in other prominent Catholics of the period, one who effected a more enlightened view of Catholicity among the citizens of the capital of the insurgent Colonies?

Father Hughes and Dr. Guilday associate the name of Molyneux with "good-natured indolence" and "easy-going inoffensiveness." Contrasted with dynamic and dominating Carroll, Molyneux is not seen in too favorable a light. However, in their selection of material for the years 1775-1805, these historians concentrated on matters which, while pertinent to the larger movements, give little credit to those lesser influences which (in a mustard-seed sort of way) count for tremendous results in the ultimate summing up. Bishop Carroll himself, while cognizant of the shortcomings of Molyneux, manifests in his correspondence

a reliance on the judgment and perception of the latter. That they were intimate friends, holding many ideas in common, points to a mutual regard that should bespeak high credit for Molyneux among the admirers of Carroll. His long associations with Father Farmer reveal mutual sympathy and harmony.

Molyneux was a man capable of solid judgment and helpful contributions to the activities of the Corporation of Catholic Clergymen of Maryland. He held positions of trust delivered to his charge by his colleagues, and often entailing no little personal discomfort. The selection of Molyneux as Superior and President of Georgetown argues well for his abilities in positions of trust. Above all, the sentiments he voices in his letters accepting the appointment as Superior of the restored Society entitle him to our admiration.

Whatever may be the picture of Molyneux' character we derive from the above account, there can be no question of his providential fitness for a large share in the many difficult adjustments that faced Catholicity in America. At a period when the future of the Society needed careful forethought and guidance, one was found in the councils of the clergy to lend it the support of a loyal, disinterested heart. Surely this is the return of a true son of St. Ignatius to his "holy mother," the Society.

A. M. D. G.

Obituary

FATHER WILLIAM DEVLIN 1875-1938

On Thursday, July 21, 1938, at 4:15 p.m, Father William Devlin departed this life at Saint Isaac Jogues Novitiate, Wernersville, Pennsylvania. Born in New York City on December 15, 1875, this distinguished Jesuit of 62 years of age was within two months of celebrating the 45th anniversary of his entrance into the Society. For on September 24, 1893, William Devlin came to the Novitiate at Frederick, receiving his habit there on September 29th and beginning the long retreat on September 30th. He had, as his companion, Mark McNeal, Georgetown, '93, and former editor of the *Georgetown Journal.* In the light of subsequent history, this 24th of September, 1893, marked the beginning of two great careers in the Society: Father McNeal's in teaching; Father Devlin's in government.

In June of the year of his entrance into the Society William Devlin had returned from Stonyhurst, England, after the completion of his sophomore year. Having been abroad for most of his school life, travelling in Europe or visiting with his family in Ireland during summer vacations, William Devlin had been absent from his native city for many years. While on a ship bound for New York in the early summer of 1893, young Mr. Devlin learned that his father, Mr. Jeremiah Devlin, a prominent New York merchant, had died. Father McKinnon of St. Francis Xavier's in New York City advised the lad, when consulted, not to return to Stonyhurst under the circumstances. Further information disclosed that William had already been accepted for the Society in England, his entrance to

take place, according to custom, after the completion of his Rhetoric year at Stonyhurst. When asked for his opinion on the matter, Father McKinnon advised William to apply for admission to the Maryland-New York Province. He did so, and was accepted by Father Thomas J. Campbell, Provincial.

Although Father McKinnon looked forward to many years of fruitful work for the future Father Devlin in New York, where his family was well known, Boston was to be the scene of his greatest labors and achievements. Mr. Devlin spent four years (1901-1905) in Boston as a teaching scholastic. In September, 1905, he began his theology course at Woodstock, and was ordained by his Eminence, Cardinal Gibbons, in 1908. Father Devlin returned to Boston in 1910 after the completion of his Tertianship at St. Andrew on Hudson, to resume his distinguished teaching career in the field of Rhetoric and Philosophy. In 1914 he was appointed Prefect of Studies there. Here he had, as Rector, Father Thomas I. Gasson who has often been described as the builder of the broad and deep foundations of the new and greater Boston College. Father Gasson was succeeded by Father Charles W. Lyons, called by those who knew his work the "master-builder of the Province." From him Father Devlin learned much by observation and assistance. When in 1919 Father Devlin succeeded his former Rector, he entered upon his office with an excellent equipment of experience and a wide vision of the needs of Boston College. In the execution of his plans he merited for himself the title of "builder of the super-structures" that now grace the classic heights of Newton, Massachusetts.

The ensuing years in the history of Boston College were periods of struggle under the direction of an indomitable will, triumphing over all adverse circumstances. With undaunted courage, Father Devlin launched a drive to complete the construction already under way and to add also a science building. In Fa-

ther Devlin's drive for two million dollars, his Eminence, Cardinal O'Connell, Archbishop of Boston, (himself an alumnus of the College), was ever at the Rector's side, encouraging and helping him to enlist the aid of all classes of people in the Catholic City of Boston. The campaign was fully subscribed and work on the science building began on March 16, 1922. While this construction was still in progress, Father Devlin started work on the new Library Building, and also managed to find the time for establishing the Summer School for Catholic Sisterhoods, engaged in teaching in the Archdiocese.

Amidst all these labors that had about them a glamor of publicity, Father Devlin found many opportunities to visit the little children in a nearby orphanage. Here his coming was anxiously anticipated by the Sisters and their charges. In fact, Father Devlin seemed to be happiest when he was lost in the midst of them, watching their games, listening to their prattle, or settling their little disputes. In many group pictures found after his death, the face of Father Devlin appears joyful among these orphans. In group pictures taken elsewhere he always seemed to exhibit the poise of a dignified executive.

In 1925 Father Devlin was appointed Minister at St. Andrew on Hudson. In the following year he filled the same office at Woodstock College. In 1927 he again returned to St. Andrew, this time as Rector. Of his term of office there, those who were with him as assistants or subjects, hold the most pleasant memories. The Juniors were his special care. He was ever devising little schemes for their spiritual progress, without ever forgetting, however, their temporal needs. He personally supervised their studies, their recreations and the care of their health. He also found the time to teach them modern languages and to advise them in their work of preparing sermons. Often, at the time of the afternoon recreation period, he could be seen at the

front door, cane in hand, ready to join the walk of any group that was fortunate enough to come along.

In 1933, after the completion of his term as Rector at the Novitiate, Father Devlin assumed the same office at St. Ignatius Church, Park Avenue, New York City. His stay there, however, was unfortunately short. The long years of onerous responsibility and the faithful discharge of his many duties were beginning to take their toll of his strength. It was found necessary to relieve him of the burdens of this new office. The next two years were a period of enforced inactivity which he bore religiously and patiently, at first in Misericordia Hospital in New York, and later on at St. Agnes' Hospital in Philadelphia. When the doctors decided that Father Devlin would benefit by a return to one of our houses, he was warmly welcomed at Wernersville in the construction of which he had had a large part. For the two and more years following his arrival there on April 17, 1936, in ever-changing conditions of health, Father Devlin seemed to be awaiting the call of his Master. Although it was evident that his system was greatly undermined, his spirit never wavered; he even taught some classes in German in periods of relative recuperation.

Until a slight stroke which he suffered on November 9, 1938, kept him to his room and in an invalid's chair, Father Devlin could be seen out of doors, walking with a group of Juniors in their afternoon recreation during which his sonorous voice and generous gestures added greatly to the charm of his conversation. He never wanted for topics of interest. He knew trees, shrubs, plants, wild flowers and birds. He knew the story of Wernersville's beginning and progress. He knew the history of the province and almost all of its members, both young and old. He knew the history of the Society and loved to tell it to the young men. He often spoke of the early Fathers of the Society whom, as he used to say, he admired, and whom, as all could see,

he successfully imitated. He knew Father de Ravignan's *Retreat Notes* so well that he could tell accurately in just what place the treatment of any particular subject could be found. Father Devlin, furthermore, lived to perfection the advice of Father O'Rourke, Master of Novices, concerning progress in self-control and humility by being "good listeners" and "interested audiences." As often as his state of health allowed, Father Devlin attended recreations with the Fathers and made frequent visits to the Blessed Sacrament during the day. Although very feeble, he attended every exercise of the House Retreat in July, 1937.

In his outward bearing, Father Devlin was soldierly, reflecting his early academic training at De La Salle Military Institute in New York before his matriculation at Stonyhurst. Although a man of strong mind and strong will, he was never obtrusive in his views. Once he had arrived at a mature decision, only considerations of charity could make him change his mind. He would rather bear burdens himself than place them upon others. He was careful to interpret kindly the words and actions of others, and shot an apprehensive glance when conversation in public or private remotely transgressed the perfection of charity. Reputations and secrets were safe in his hands. His strong will manifested itself in those matters where a strong will was needed: in the exact performance of all duties of the common life; in a scrupulous enforcement of the regulations imposed by higher superiors; in the strict observance of poverty in the furnishings of his room and in the care of his clothes; in the edifying exactness of seeking permission for even the smallest things, (a virtue which he exercised even on his death bed); and in the patient and cheerful resignation to the loneliness and suffering with which his last days were filled. Were one to summarize the common estimate of Father Devlin, one could scarcely do better than to quote the words of a Brother Infirmarian who

sacrificed himself for more than two years, day and night, in his care: "Father Devlin was really a great Jesuit."

Father Devlin's funeral was a sincere tribute to a man whose distinguished record in offices of trust and whose religious and personal character amply deserved it. The Most Reverend Thomas A. Emmet, S.J., Bishop of Jamaica, a fellow Novice of Father Devlin, came from Boston to be present at the Mass of Requiem, celebrated on Saturday, July 23, at the Novitiate. The Very Reverend Father Dolan, Provincial of the New England Province; Father McGarry, Rector of Boston College; Father Archdeacon, Rector of Boston College High School; Very Reverend James P. Sweeney, Vice-Provincial; Father J. Harding Fisher, Rector of Inisfada; Father Nevils, Rector of St. Ignatius Church, and Father Robert I. Gannon, President of Fordham University were among those present in the sanctuary. Father Madden represented St. Andrew's; Father Reynolds, Baltimore. Father Higgins, accompanied by three members of the faculty, came from St. Joseph's College on the day of the funeral to pay his respects. Mrs. William B. Macaulay, esteemed foundress of Wernersville, cabled from Rome her expressions of sympathy for the Society and her great appreciation of Father Devlin. R. I. P.

FATHER JOSE CORONAS y VOERA

The Reverend José Coronas, S.J. died at St. Paul's Hospital, Manila, Philippine Islands, at 3:05 p.m., Sunday, June 5th, as a result of complications which set in after a hernia operation undergone three weeks before.

Father José Coronas y Voera was born in Barcelona, Spain, on January 8, 1871, and entered the Society of Jesus on September 30, 1886. After completing his preliminary studies, he sailed for Manila and arrived

on August 19, 1894. For seven years, as a scholastic, he was attached to the Manila Observatory under the supervision of Fathers Faura and Algue. He devoted himself principally to meteorological work. He thus passed through the stirring times of the first Philippine Revolution, the Spanish-American War, and the conflict between the Americans and Filipinos. On September 3, 1901, he left for Spain and continued on to St. Louis, Missouri, where he pursued his course of Theology, was ordained and made his third Probation. The summer of 1906 was passed in Washington where Father Coronas acquainted himself with the routine procedure of the U. S. Weather Bureau. Once more returning to Spain, he pronounced his last vows in the Church of the Sacred Heart in Barcelona, and immediately after set out once again for Manila, arriving there March 9, 1907.

Father Coronas again took his place in the Manila Observatory, now functioning as the Weather Bureau of the Philippine Islands, and began a career as Chief of the Division of Meteorology which was to continue without interruption for twenty-four years. This long and faithful service contributed in no small measure to the enviable reputation enjoyed by the Manila Observatory in the typhoon work of the Far East. Not long after Father Coronas' return to Manila, throat trouble developed, a handicap under which he labored continually and which was to be a cross until the end of his life. This affection became so serious in 1931 that he was forced to resign from the Observatory, and to go to Arizona in the United States to obtain the benefits of a dry climate. This sojourn produced a decided improvement in his condition, and on August 24, 1933, he was back in Manila and eager to be of service once more. He now devoted himself exclusively to ministerial work, distinguishing himself in the field of retreats to students.

As far back as 1915 Father Coronas had interested

himself in the spiritual welfare of the nurses of the Philippine General Hospital, which adjoins Manila Observatory, and began giving them regular catechetical instruction and organized them into a Sodality. Because of the handicap of his poor throat Father Coronas had to solicit the help of other Fathers to preach the student retreats which he organized. He would begin weeks ahead of time, planning, advertising, going in person to schools and dormitories, interviewing school officials, using every means possible to attract the boys and girls to the Spiritual Exercises. This student retreat movement reached its peak in the preparations for the 33rd International Eucharistic Congress in 1937. Father Coronas was placed in charge of this phase of the work in the archdiocese of Manila and organized more than a dozen retreats in the City of Manila alone at each of which more than five hundred to one thousands students were in attendance. Father Coronas' work in the Confessional, where he could always be found, deserves special mention.

For the last ten years he had been troubled with an intestinal ailment and finally decided to risk an operation. He underwent this surgical treatment on May 13, 1938, and was making satisfactory progress when other serious complications developed. He was also apparently recuperating from these aggravations when, on Pentecost Sunday, June 5, at 3:00 p.m., he began to fail rapidly. Father Vincent de P. O'Beirne who was confined to the same hospital for a small ailment was immediately summoned and administered Extreme Unction. At 3:05 the soul of Father Coronas returned to its Creator. The doctors attributed the sudden death to a blood clot which reached a vital point.

He was laid in state in the chapel of the Ateneo de Manila during the evening of the 5th and all day of the 6th. A host of friends payed their respects and offered their prayers. The daily papers carried laudatory and appreciative editorials of the life work of Father Co-

ronas. At 6:45 of the morning of the 7th, the Office of the Dead and a Requiem Mass were celebrated by the Vice-Superior of the Mission, Father Leo. A. Cullum. Interment was made in the cemetery of the Sacred Heart Novitiate at Novaliches. R.I.P.

FATHER FERDINAND PRAT

The world fraternity of Biblical exegetes suffered a heavy loss in the recent death of Father Ferdinand Prat, S.J., of the Province of Toulouse. Less prolific than some of his French contemporaries in the same field of scholarship, his publications are few but nevertheless classic works on their subjects. Several generations of the clergy have derived from his *Theology of St. Paul,* and later from his *Life of Jesus Christ,* a profound knowledge of New Testament problems and solutions. A third complementary volume, *The Theology of Saint John,* was left unfinished at the time of his death. What had already been composed. however, gave the highest promise that Father Prat's masterly scholarship would have had in this book its crowning achievement.

Father Prat was, in fact, not exclusively a professional exegete; being also a first-rate theologian, he was well equipped to elucidate the doctrinal content of the Sacred Scriptures. His books went straight to their purpose with orthodoxical accuracy. Even when he traced the actual growth and progression of modern ideas, there was no danger in these very delicate subjects that he would be deflected to an erroneous path. Always anxious to make his publications easy to read, he strove to write in a language that was not only clear but also precise and suggestive, emphasizing the essentials and joining a scientific accuracy with a literary charm. Besides his *Life of Jesus Christ,* one of the most simple and unpretentious of its kind, Father Prat's *Saint Paul* (in the collection known as *The*

Saints), evidences the careful labors that went into its composition. He also devoted his talents to a serious study of the Church Fathers. There is a useful volume on *Origen, Theologian and Exegete,* included in the collection on *Christian Thought.* Another Work on *Clement of Alexandria* remained uncompleted at the time of his death.

The smallness of his literary output reflects the scrupulous demands which Father Prat laid upon his own genius. He worked slowly in preparing and editing his books, leaving nothing to general information and subjecting his pages to continual revision. The different improved editions of his *Theology of St. Paul* testify to his extraordinary scholarship in a period when exegesis was less meticulous than it is today. Distinguished as a religious by his virtue and fidelity in the smallest details, he was a continual exemplar of energetic application to the most diverse kinds of labor.

Born at La Fretarie on February 10, 1857, of a family distinguished for its Catholic piety (which led a brother to become a priest and two sisters nuns), Ferdinand Prat pursued a brilliant course of undergraduate studies at St. Pierre de Rodez and later at St. Geniez. At 16 years of age he entered the Jesuit Novitiate of the Province of Toulouse. Remarkably endowed with an aptitude for language study he was, after several years of teaching, allowed to devote himself fully to such pursuits. Arabic was mastered during a sojourn of several years at Beyrouth, where he also began his course of theology. Specializing in Sacred Scripture, Father Prat concluded his course at Rome. Two years of residence in England and one in Paris helped to complete his knowledge of Semitic tongues. Thus prepared, Father Prat was appointed to a Chair of Sacred Scripture and soon established himself as an authority by his superior pedagogical methods and undoubted scholarship. His wealth of collateral learning could not be entirely concealed behind his modest

demeanor. French anti-clericalism forced his resignation from his post, but Father Prat assumed similar duties at the *Institute Catholique* of Toulouse.

While thus engaged, Father Prat had published his book on Saint Paul and was subsequently selected as one of the first members of the Pontifical Biblical Commission. He resided several years at Rome in this capacity. Thereafter, following a short trip through the Orient, he returned to Brussels and later to Paris, where he joined the staff of *Etudes*. When the World War broke out, this cultured intellectual had thereafter but one desire: to be of some service to his country and to devote thereto all his energies. Being at the time 57 years of age, permission was readily granted to him to volunteer as a chaplain. He remained such until the Armistice, winning for his courage and loyalty the *Croix de guerre* and the medal of the *Legion of Honor*.

After the War, Father Prat resumed the duties of Professor of Sacred Scripture at the scholasticate in Enghien. The *Life of Jesus Christ* was a product of this period. Almost carried away by an unfortunate accident which left his health much impaired, Father Prat retired to the Jesuit College at Caousou where he exercised his ability as *scriptor*. His vigor, however, decreased steadily until he was forced finally to abandon all intellectual pursuits. Long hours of silent prayer were substituted in their place. Thus prepared, Father Prat received the Sacraments on the Feast of St. Ignatius and died on August 4, 1938. His works live on after him. R.I.P.

A. M. D. G.

Books of Interest to Ours

The Test of Heritage, by L. J. Gallagher, S.J. New York: Benziger Brothers, 1938. pp. 374. $2.50.

At the outbreak of the World War, Boris Lydov and Ivan Krassin left the Seminary of the Nevsky Monastery and joined the Russian Army. It is in analyzing the motives and tracing the career of these erstwhile seminarians that Fr. Gallagher has woven together an interesting and stimulating story of class-war. Boris is the aristocrat, the White, the God-fearing soldier, whose religious and cultural heritage is not swallowed up in the Russian cataclysm. Ivan is the peasant, the Red, the pragmatist, whose thirst for power drives him away from God into the frenzied ranks of the Bolsheviks, who in turn become his nemesis.

The author has not learned of Russia from books alone. He was in Moscow in 1922 working for the removal of the body of St. Andrew Bobola. In the short forward to his latest work he confesses that "the following tale was fashioned from the life-stories of acquaintances made in Russia." Naturally, this contributes much to the realism and vividness of the details. However, it may also be responsible for the absence of complexity of plot and any element of romance. After the first chapter it is quite clear that the author is identifying the two leading characters with the opposing forces of the Russian Revolution.

Fr. Gallagher does not hesitate to give a true picture of Russia as it was under the Czars. No moral is offered as he paints the Red scene which followed. The reader is assisted in following the movements of Lydov, and Krassin, as well as the shifting scenes of military operations, by the maps on the end-leaves of the book.

Although some of the incidents, such as the exodus of the Whites from the Crimea, the outwitting of Krassin by the old Imperial General Siberov, and the pathetic leave-taking of Lydov from the land he loves so much, are skillfully portrayed, nevertheless, the story as a whole seems too tame and restrained to be a work which would appeal to all, or elicit enthusiasm even from a few. It makes excellent supplementary reading to the history of the Russian Revolt, and provokes the reader to conjecture on the possibility of a similar occurrence in

other parts of the world, but to do this he must take his eyes off the printed page and speculate. THE TEST OF HERITAGE does allow one to look up and think. As a novel this is its chief weakness. As a book this is its chief greatness.

C. T.

Killgloom Park, by Neil Boyton, S.J. Benziger Brothers. New York, 1938. $1.50

Father Boyton continues to fill the place left vacant by the death of Father Finn. **Killgloom Park** is a sequel to **On the Sands of Coney** and can be readily recommended to boys of high school years. Angelo Dailey, son of the manager of an amusement park at Coney Island, succeeds, with the help of his chum, Claude Hazard, and some other youngsters, in turning the summer resort upside down. The book comes from the printers as the scholastic year is getting under way and there will be, we hope, many an occasion during this year and next when the need of recommending books for boys will find partial solution in this latest of Father Boyton's series of boys' stories.

Angelo's father had refused the lad a position in his amusement park at Coney Island, but had not counted on a stubborn one-boy picket in front of the concession. Mr. Dailey capitulates and Angelo finds himself on the payroll. Things begin to happen then in swift succession: Angelo's friends invade the park and all types of hair-raising incidents occur which Mr. Dailey had not considered as part of the original contract. The high point of the book comes when Angelo and Claude and some of their pets find themselves isolated in the highest car of a stalled ferris-wheel. Solutions of problems like this can be left to the young readers of the book. References to actual spots, such as Sea Gate, Norton's Point, Steeplechase Park, and the neighboring Brooklyn, lend an added attraction for the young readers of Greater New York. Father Boyton can be congratulated upon the growing list of titles to his credit, this latest being quite worthy of its predecessors.

A. McG.

A. M. D. G.

VARIA

Home News

WOODSTOCK SYSTEMATIZES FIRE PREVENTION

Woodstock has become fire-conscious within recent years. Although no serious damage has been done by fire during the seventy years of its existence (thanks to the weekly invocation of the Holy Angels), the structural possibilities of a major conflagration are too great not to cause some anxiety to the community. Realizing that the first five unguarded minutes of a blaze are the most disastrous, Woodstock has taken systematic care to preserve a perpetual preparedness for a sudden emergency. Adequate installations for instant general alarm and sufficient fire-fighting equipment to exstinguish the first flames have been secured and strategically placed throughout the buildings. The Woodstock program has had two principal objectives: first, to reduce fire hazards to a minimum; secondly, to ensure prompt means of fighting a fire. The system is designed primarily to safe-guard life and, after that, to save valuable property.

Constructed in a period when fire-prevention was a rudimentary sub-science of architecture, Woodstock presented many problems. It was recognized also that the unpredictable human element, susceptible to fright and panic, frequently aids rather than retards the spread of flames. For this reason the following instructions have been posted in individual rooms, where they are always visible and serve as constant reminders:

IN CASE OF FIRE

1. Before opening the door of your room, rouse men in rooms next to you.
2. Before opening your door, place the flat of your hand on it. If it feels hot, do not open it. Go to window and make your way to the fire escape.
3. If the door does not feel hot, open it cautiously with your foot behind it. Then leave room and *close door behind you.*
4. Ring electric bell located on 2nd floor opposite Domestic Chapel Entrance, two long rings repeated three times. Then ring the hand-rope bell.

This complicated ritual for self-preservation is composed of wise directions, drawn from bitter experiences. People (Jesuits included) generally imagine that flames progress by passing from one combustible object to another in direct lines from the point of origin. That is only a small part of the process in the case of fires within walled areas. Radiation and conduction do play their part in house fires, but convection is the most serious threat.

What convection could do to Woodstock has prompted the fire regulations currently in force. A fire on the lower floors of the house, if allowed to gain headway, would reach a temperature of a 1000° or 1800°, depending on its duration. Superheated air would rise rapidly from the vicinity of the blaze under increasing pressure and seek a natural outlet. Passing along the ceiling from the point of origin, this heated air would be drawn by convection to one of the stair-wells, sweep up this vertical artery, and then "mushroom" laterally along the upper floors. If the fire below continued to spread, the volume and temperature of the escaped air would itself rise close to

1000°. When it is realized that the burning-point of wood is about 400°, the danger of a general blaze along the upper corridors under these conditions is obvious. Such a "mushroom" blaze develops a second fire, extremely difficult to extinguish. If, therefore, the temperature of the air on the upper corridors is superheated, the occupants of the rooms located there are in as great a danger as those near to the original blaze. Heated air, furthermore, can be deadly long before it reaches the point where it will ignite wood. These facts made necessary the second of the four regulations posted in the rooms. Last summer, also, modern and improved skylights were installed above each stair-well. They are so constructed as to remain permanently closed except in case of fire, when an automatic device releases the spring-lock at a temperature of approximately 150°. This open vent above each stair-way is calculated to provide a natural release for the superheated air, and thus prevent the "mushroom" condition.

The alarm system is designed to dispense, as much as possible, with human assistance or destructible electrical connections. In close proximity to each skylight a "Watch-Dog" fire detector is installed. This alarm is a strongly constructed mechanical device, controlled by a sensitive thermostat, automatically sounding an alarm at a temperature of 140°. These self-contained and independent units are relied upon to sound a warning before a fire has reached formidable proportions. The Woodstock alarm-system also includes an adequate assortment of "sprinkler-heads," alarm-boxes, special bells, particular signals on the ordinary house-bells, and a giant siren. The "sprinkler-heads" cover the entire basement; an area which is, perhaps, the greatest fire hazard. Operated by a thermostat-unit gauged to 140°, these "sprinkler-heads" spread a sizable blanket of water over the

burning area and at the same time close the entire alarm-circuit by the resultant change in water pressure. Other units of the same type are strategically located at the top of each dust-chute and another at the center of the house.

But the human senses of smell, sight and touch can also contribute greatly to the immediate detection of fire and to a prompt, general alarm. Twelve convenient alarm-boxes have been installed throughout the building. Breaking the glass on any one of these boxes automatically closes the alarm circuit and sounds a general warning. When the alarm circuit closes, there is a simultaneous clanging of two twelve-inch gongs, two ten-inch gongs, two six-inch gongs and one motor driven giant siren (not to mention the signals to be sounded on the routine house-bells). A neon-tube, as a pilot-light for this system, is continually visible in the center of the house.

Rescue-work has also been systematized and coordinated to ensure a maximum of personal safety both to the fire-fighters and to those in danger. Each wing of the building is equipped with an ample staircase. There is one also in the center of the house, accessible from the wings. Besides these interior stairwells, one or other of which may be closed in event of a fire, four outside fire-escapes have been installed. At the rear of each "new" wing an iron ladder, imbedded in the masonry, runs to the roof. In the corners formed by the juncture of the two rear wings with the center of the building, two wide outside escapes have been constructed, accessible from two adjoining rooms on each floor, as well as from the roof. A red light burns all night in front of these key-rooms, and a multitude of legible signs indicate the direction to the panicky or forgetful.

The front wings, however, although not equipped with outside fire-exits, can be readily evacuated, even

when the nearest stairway has been blocked by fire. Those who live on the top-floor front can leave their rooms by way of the window, proceed toward the rear of the house on the roof-ledge and gutter, and descend the fire-escapes at the back of the house. Dwellers on the second and third-floor front are the particular charge of the fire-crew. Seven members of this group reside on the first floor. Upon hearing the alarm, they are instructed to man a sixty-foot extension ladder in the threatened areas. This ladder reaches to the roof and is the biggest of its kind in Baltimore County. Monthly practice-drills have given the fire-crew self-assurance and a comforting proficiency.

In addition to Woodstock's own equipment for fighting a house-fire, ample provision has been made for outside assistance in the event that matters become very serious. The first emergency call is to Woodlawn, Company 9, which can be at Woodstock within twelve minutes. If the fire is still beyond control, a second call goes direct to Fire-Chief Travers in Baltimore City. Three general companies, one hook-and-ladder, and one searchlight company are prepared to reach Woodstock in twenty to thirty minutes. Five officials of these "first-due" Baltimore companies have already inspected the buildings and are well acquainted with the problems which Woodstock would offer in case of fire. This cooperation supplements county apparatus in a way that would be necessary in a serious blaze. Although the community is justly proud of Woodstock's scientific system of modern fire-prevention, every member's hope and prayer are that it will never be put to a critical test in the middle of an otherwise quiet night.

William Perry, S.J.
Fire-crew Captain.

World News

United States: *California*: The Reverend William H. Culligan, S.J., celebrated on June 29, 1938, the 45th anniversary of his ordination to the priesthood. He was ordained at Woodstock, Maryland, by Cardinal Gibbons on the feast of SS. Peter and Paul in 1893. In July, Father Culligan completed his 61st year in the Society, having entered at Santa Clara in July, 1877.

Cleveland: In the crypt of the Municipal Auditorium where the largest mass ceremonies of the 1937 National Eucharistic Congress were held, each diocese of the United States was represented by an altar on which were carved the names of its first Church and of its first priest. Two thirds of the altars bore the significant letters: S. J.

Spokane: On the 28th of August, 1938, Mr. Joseph Cavanaugh, a devout layman of 79 years of age who had for many years given his extremely valuable services to the Jesuits of the Northwest was interred with simple ceremonies in the Jesuit cemetery at Mt. St. Michael's scholasticate. This cheerful Irish friend of the Society was almost a Jesuit, although he never actually expressed a desire to become one.

His one desire was to be buried in the cemetery at the Mount. Great was his joy, therefore, on October 27, 1930, when V. R. Father E. Mattern, American Assistant at Rome, wrote that "in reward for your many years of devoted service to the Jesuit Fathers at Mt. St. Michael's, His Paternity gladly grants your wish of being buried among those with whom you have lived and worked."

Buffalo: On July 15, 1938, the following letter was

sent to all the diocesan clergy from the Chancery of the Diocese:

Reverend and dear Father:

Due to the exceptionally large number of convents in this diocese, it falls to the lot of many of the diocesan clergy, and especially of many of the younger clergy, to act as confessors to the Sisters.

This important work requires a high degree of knowledge in a special field, and the request has been made that a brief course be offered to those who are acting as ordinary or extraordinary confessors or who may expect such assignment in the future.

For this purpose I have engaged the services of Father Peter Cusick, S.J., former President of Canisius College, who will give a course of five lectures at Canisius College, Main street and Jefferson avenue, every afternoon from Monday, August 8, to Friday, August 12.

It is my wish that all assistants who are confessors to religious, and all priests ordained since 1932 attend these lectures, but all priests who are interested in this phase of the administration of the Sacrament of Penance are welcome to the lectures.

There is no fee for the course. May I ask, however, that you return the enclosed card, so that we may know how many to expect, and so make proper classroom provision?

With every good wish, I am

Sincerely yours in Christ,
✠ JOHN A. DUFFY,
Bishop of Buffalo.

One hundred and twenty-five priests attended the lecture course on "The Confession of Nuns." The subjects were treated in series, as follows: 1) Qualifications of Confessors; 2) Nuns and Their Obligations; 3) Vows as The Primary Means of Attaining Perfection; 4) Rules as The Secondary Means of Attaining Perfection; 5) Common Difficulties and Their Solution. The concluding lecture discussed the question of scruples and ordinary temptations of religious.

General American News: Some figures on the origin of vocations to the Society in the United States: in 1930, the Province of Missouri admitted 38 Novices, 27 of whom had been graduated from our schools; the

Province of Chicago received 44 Novices, 36 of whom were our alumni. In the same year the Maryland-New York Province accepted 55 Novices, only 4 of whom were from colleges or schools not directed by Ours. Also in 1930, the Province of California received 51 Novices, 31 of whom came from the Loyola University. When questioned concerning the motives which had influenced their choice of the Society, they were almost unanimous in assigning as a reason: "the good edification of the Fathers and Scholastics resident at the Colleges." At the present time in the Province of New England there are 599 Jesuits, 16 of whom are alumni of non-Catholic institutions; 28 others were graduated from non-Jesuit schools. The remainder, 555, are alumni of Jesuit Colleges.

Father Marquette: Father Marquette's memory lives on in America. In four cities of the United States: Washington, Chicago, Detroit and Marquette itself, statues have been publicly erected in his honor. The name of Marquette is actually possessed by five cities, two counties, one river, one canal, one diocese, one university, one railroad and one air-line.

Canada: *Quebec*: Father Lacouture, S.J., is already distinguished for his retreats to the secular clergy. Cardinal Villaneuve, Archbishop of Quebec, said publicly after concluding a retreat under the direction of Father Lacouture of the Province of Quebec: "Since the time of Saint Paul no priest has preached so forcefully as Father Lacouture." In September, 1937, this Canadian Jesuit gave the Spiritual Exercises to numerous secular priests at the Sulpician Seminary in Washington, D.C. In September, 1938, a similar closed retreat was given at St. Mary's Seminary in Roland Park, Baltimore. Many diocesan clergy attended.

Philippine Islands: Minor Orders were conferred

for the first time at Novaliches by Msgr. Caesar Guerrero, Auxiliary Bishop of Manila, on the eleven third-year Philosophers. The ceremonies took place on April 23, 24 and 27. This was the first visit of the Bishop to Novaliches, where his former secretary, Father I. X. Edralin, is now Minister and his two nephews, Brother Lorenzo and Manuel Guerrero, are scholastics.

Spain: The Sanctuary of Loyola is restored to the Society. On July 31, 1938, the chapel of Loyola, in which is included the birthplace of Our Holy Founder, was solemnly restored to the Society, its legitimate owner. The Jesuits had been despoiled of this property by the Republican regime and its confiscation laws. The restoration took place after a long series of impressive ceremonies in the presence of the provincial authorities and a large assembly of the faithful.

China: *Sienhsien*: Assassination of a Jesuit Missionary. On April 8, 1938, Father Sontag, S.J., was passing with one of his lay catechists near a small Chinese village. A soldier began to gesticulate hurriedly and seemed to be beckoning the Father to approach nearer to him. Father Sontag heeded the signal. Upon declaring that he was a Catholic missionary and that his companion was a catechist, he was shot dead with a bullet through the heart. Father Sontag was only 39 years of age, and had been in China less than two years.

Zi-ka-wei: The Jesuit Observatory. On May 25, 1938 Admiral Monet of France presented to Father Noury, S.J., Procurator of the Chinese Mission, the highest medal of gold for the Fathers of the Zi-ka-wei Observatory. The citation, coming from the Maritime and Colonial League of France, read in part as follows: "This honor is bestowed for their services rendered to navigation in the Pacific during more than half a

century and in particular for their timely warnings of more than a thousand typhoons, saving thus thousands of human lives."

Shanghai: Rome hears from Shanghai by trans-oceanic telephone. Taking advantage of the presence in the port of Shanghai of the Italian liner, Conte Rosso, Father Gherzi, S.J., telephoned to Reverend Father Henry at Rome. The message was received on the 29th of March at Rome, but was sent on the 30th of March at Shanghai. For five minutes the Chinese missionary reported the latest news to his Superior. This was, perhaps, the first time in the history of such distant missions that a superior was able to talk directly with his subject in the mission field.

Japan: *Tokyo*: Student registration at the Catholic University in Tokyo. At Easter, 1938, the enrollment in the various departments of the University, including College and High School, totalled 730 students. This figure represents a substantial increase over the 577 of the previous year.

India: *Trichinopoly*: Consecration of a new Bishop by His Excellency, Bishop Leonard, S.J. Before more than ten thousand people, both Catholic and non-Catholic, Bishop Jacques Mendonça was consecrated on July 25, 1938, in the Cathedral of the Virgin by Bishop J. P. Leonard, S.J., of Madura. The consecrating prelate was assisted by six other Bishops of India. After the Gospel had been read, sermons were preached in English and in the vernacular explaining the consecration ceremonies and exhorting the faithful to render loyal obedience to their new shepherd.

A. M. D. G.

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